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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

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TRACT AND VOLUME CIRCULATION.

Our readers will find matter of interest in the following letter, which we are permitted to publish, directed to the Secretary of the American Unitarian Association.

AUSTINBURGH, O. June 2d, 1849.

Dear Sir,—Before me lies the twenty first Annual Report of the American Unitarian Association. This is the last and indeed the only Report I have seen. From this we learn that you have, or had, a vast store of tracts which you would put in circulation— huge piles buried in the dust, which you would disentomb and *give to the world in new life.* Not until a few months since could I become acquainted with the principles of "Liberal Christians." Within that period, Dr. Channing's Works I have been able to obtain—also a few tracts. Some of these I found at various places in this and adjacent towns. A few more lying on my table were obtained from Meadville. The character of these has created a strong desire to become better acquainted with so very useful publications, and has aroused my mind from the indifference with which it had regarded this means of promoting the religious and therefore the highest welfare of mankind. Duplicates of all your tracts will be very gladly received and disseminated. Dear sir, can you not send on a box of these and kindred religious works! Many sets of Channing's Works might be sold. From a few copies of the Christian Register we are learning our ignorance of a vast deal of healing, reviving, and elevating Christian truth presented by the people called Unitarians. A liberal spirit of enquiry is quite prevalent in this vicinity. Many of the churches are what is called Independent—acknowledging no jurisdiction xternal to themselves, and discarding creeds. This is true of many of the older churches. At the same time numbers now apparently indifferent to their spiritual welfare would become interested were they approached in a natural manner. We want light in regard to a personal, rational, *elevating, enduring religious faith.*— Can you aid us! While the usefulness of the American Tract Society is acknowledged, many of us regret the narrow views that seem to control its operations. The sentiments put forth are often ungenial, the opinions irrational or doubtful, and both are deficient in freshness and originality. The opportunities for the untrammeled preaching of the gospel in this country are many. But we need books as well as preaching. Send us tracts, memoirs, essays, biographies, sermons, and sunday school books. There is enough of a certain kind, but there is an earnest desire for something more rational, pure and reviving. The mind of this country is growing and crying out for light and room to gratify its religious yearnings. Wherefore it is willing to receive, yea importunes for religious truth, be it from whatever source.

The writer of this has been urged to enter upon a kind of itinerant mode of promoting religion by preaching and lecturing in various places at stated periods, attended by the sale and gratuitous distribution of tracts and books.— What can you do in aid of a movement analogous to that in operation in many parts of the country under the name *colporteur*! Shall we be disappointed in the hope that a box of your publications will be forwarded immediately to the care of L. Hubbard, Ashtabula harbor, Ohio.

Yours with Christian regards,

J. J. G.

P. S. Please forward Beecher on Creeds.

J. J. G.

LETTER FROM REV. THEODORE CLAPP.

[Addressed to the Committee of Arrangements for the late Collation.]

NEW ORLEANS, May 23d, 1849.

GENTLEMEN:

The invitation, with which you have been pleased to honor me, came to hand yesterday. It is most gratifying to me, on many accounts, to know that I am thought favorably of by the friends of Unitarian Christianity in Boston. For the last sixteen years I have been preaching this kind of Christianity in Louisiana. I occupy an insulated, and, in many respects, a most discouraging post of duty. In this field of labor I have been called to encounter toils, privations and sacrifices, which a clergyman who has never been out of Massachusetts can neither understand nor appreciate. You can hardly realize how much I am refreshed and encouraged by the expressions of sympathy and goodwill which I have lately received from the votaries of our glorious faith in New-England. I cherish for the Unitarians of Massachusetts the highest respect and esteem. The views which I attempt to maintain and diffuse concerning the prominent and distinguishing doctrines of Christianity are those of Channing, Dewey and other illustrious authors of your denomination. No words can tell how highly I estimate the characters and writings of these extraordinary men.

Most happy would it make me to be with you this summer. But I am not now permitted to anticipate such a pleasure. I intend, if possible, to visit Boston next year. I want to speak to you, face to face, that my joy may be full." The pleasure to accept my heart-felt acknowlements.

Most respectfully and affectionately,

Yours, &c.—

THEODORE CLAPP.

PERSONAL GODLINESS.—THE RELIGION OF THE FAMILY AND THE SANCTUARY.

[At the "Annual Meeting of the Southern Unitarian Fund Society," at Chichester, Eng., Rev. G. Armstrong made some remarks which are worthy of attention on this side of the water also. He reveals a state of things in some of the Unitarian families in England, of which we were not aware, and probably he assigns the true causes. Among Unitarians in America the exposures and risks may be the same, if not the present actual condition to some extent; and we therefore need the same exhortations.]

Controversy, however much it was to be valued as an instrument of truth, and however indispensable, under proper conditions, so long as truth on the highest subjects was matter of speculation and dispute,—yet was assuredly not the only thing of importance among the agencies which were needed for the dispersion of error, and "the restoration of nominal Christianity to its pure and primitive form." Even a heathen could feel that "no great thing was to be done—no virtuous success to be gained without a breathing of the Divine Spirit," to purify, ennoble and support. How much more should this be the feeling of Christians! And how feeble must be the prospect of success, when its first element was omitted in *that personal godliness* which alone could bring to it singleness of heart, devotedness of purpose, and constancy and resolution under every trial. In no mission of truth, in no work of the Church, would any appreciable good be done, if reform did not begin in that direction where alone we had the adequate control of the means which might ensure success. To reform the world, let each who would contribute to the result, begin with the reform of *one*; and the Lord, it might be, would add to that one some other, giving to him who hath, strengthening the hands and enlarging the trust of him who begins with walking in the fear of God, and ordering well his own heart. Never let Unitarians forget this. For this influence would be sure to radiate into wider circles. It would pass from the individual to the family.—The godly man would have a godly household. Are Unitarians sufficiently attentive to *family worship*! Is day after day opened or closed with the recognition that every thing they have or hope cometh down from the Father of Lights; and that parents, children, servents, business—everyone and everything comprehended within the precincts and interests of a home—may be affected, andthat deeply, by the influences of religion or its opposite, in moulding or guiding them in their daily march! May God waken up the hearts of all to the demands of a pure faith on the conformable practice, of the personal and family life!

[Mr. Armstrong then proceeds to consider another topic connected with family religion—the religion of the sanctuary.]

The influence of the Christian man, and especially of one who desires that the world should find something to honor in the faith and worship which separated him from the mass of his fellow believers, is further to be traced in *his relations with the Church* to whose truth he is pledged, and for whose visible welfare he is in part responsible. It would hardly be disputed that the *conduct of our Church services* demanded the most anxious care on the part of Unitarians.—For example:—Whether it were universally true or not, certain it was, in very many instances, there was but too apparent an aspect of indifference and want of recollectedness among Unitarians when entering the places of worship. Better sure, for decency and order, to affect a virtue if we have it not. Look at the comparative practice of their brethren of the Established Church. Exceptions and deviations there would undoubtedly be; but generally, with what marked solemnity they enter their churches and take their seats. Why should Unitarians, in crossing the threshold of their sanctuary, seem to forget for what purpose they came, or deem it superstitious or superfluous to bend in the attitude of some mental recognition of Him in whose presence they were! Were they ashamed or afraid of being thought too devout! These things were of no slight significance. They were symtoms of a spirit which could not exist without some appropriate manifestation, not only decorous and natural in itself, but of added and inestimable value in their indirect effects on the religious character of the younger members of our churches. And this would remind us of another topic. We must attach and retain our youth by more earnest attention to our worshiping solemnities. The religious sensibilities should be more consulted for. * *

Let us raise and solemnise our services, and let our sabbath and our sanctuaries be a delight! On every account it was needed; not only for benefit to our own souls, but for benefit to those who are dear to us as our souls. What a happy thing, not only for brethren but for families, to dwell together in unity, and go together to the house of God. But see what separations there are! Our children parting from our sides—households divided—religious schisms around our family hearth! And whence? Often from the coldness and blankness which repel from our religious services. In itself, I verily believe (said the reverend speaker) a prolific cause, but not the only one. Religious warmth and the religious affections might much be fostered and tended by better attention to our public forms. But to the care of our churches, how vital to superadd the consistency of our homes. And what do our children—impressible, observant, shrewd—what do they see there! Often, alas, neglect of family religion; *indifference to the creed of our professed conviction*; but slender desire to make it known to make it loved; apathy to the interests of our churches and our institutions; levity, dulness, coldness, parsimony, in all that concerns their vitality and advancement; a dread, in short, of being in earnest in behalf of that which we profess,—but no dread at all of the inconsistency attaching ourselves to that which we do not profess and availing ourselves of sources we dislike, or even despised, for the supposed advancement of our children, and their better position and prosperity in the world. We send our sons to the Church universities—place them in the way of the snares of Orthodoxy—think it strange that they get caught—and then wonder or lament that our chapels are deserted! My friends surely these things ought not to be.

THE MISSIONARY SPIRIT, AND THE SPIRIT OF LOVE.

[At the same meeting, Rev. E. Kell and Rev. Henry Hawkes also spoke. In reading the Journals of our foreign brethren, we have been often struck with the correspondence, as by connecting wires of sympathy, between the state of feeling in our own body and theirs. The following two paragraphs from the above named gentlemen, will illustrate this fact.

He hoped that they should ever cherish the *missionary* spirit in the South of England. The missionary spirit was evidently the Gospel spirit. No man who truly understood and valued the Gospel could be indifferent to its diffusion. If we possess that which is precious to our own souls, we cannot but thirst to communicate it to others. To us is entrusted a faith which is our Father's highest, most elevating gift to his children. That our fellow creatures may more largely share in this our glorious privilege should be the earnest desire of every Christian. It is the dictate of those two great commandments on which, says the Saviour, hang all the law and the prophets. This his unerring lips proclaimed when he put forth the illimitable command, "Go, preach the Gospel to every creature." Nor let them be discouraged in their efforts to spread a purer faith by the obstacles by which they were surrounded — those dark lowerings of the clouds of ignorance and bigotry and prejudice which sometimes overshadowed them. There were also bright beamings in the horizon to cheer and animate in the midst of their difficulties. The Roman General received the thanks of the Commonwealth that he had not despaired of his country; and because *he* did *not* despair, others went forth to victory. To me it seems that *his* noble trust should be *ours* also, in a far holier cause, and with a surer anchor on which to lean our faith, for we can stay ourselves on the assurance that Christ must reign until he has put all his enemies under his feet. Nor are these times for gloomy forebodings, even for the most desponding spirit. The cramping apathetic chains of error are not now upon the world. Man has learned to think and speak his thoughts. It is within *ourselves* that dangers arise. It is our own lukewarmness, our own deficiency of firm, evangelical, influential faith.

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So long have the hard weapons of controversial warfare been the familiar companions of our firesides,—needful at times, of excellent temper, and nobly borne,—that our young disciples, growing up in the families of even most excellent and staunch Christians have, too commonly, to learn yet the softening nurture of a more assured and persuasive tenderness of spirit. But the time is come. Could those—"the illustrious Dead"—who have so triumphantly fought the good fight, and gotten for us the victory, now look down upon their children here assembled, I feel sure they would smile with complacency on this rising of a more fervent, cherishing, healing spirit, as the best weapon to carry forward their own advanced work. And what can nurture in ourselves this spirit more than to offer the brotherly hand to the outcast and the persecuted, to render justice to the injured, to heal breaches among brethren, to sweeten the ancient waters of bitterness, to fix our affections upon some particular object worthy of all our watchful concern, and live daily and hourly in these delightful labors of love? You remember who has given us this as the standard for our discipleship. Our Saviour did not elect the standard for his disciples in the head, but in the heart; "by this shall all men know that ye are my disciples, if ye have love one for another."

[From Dr. Cox's Address.]

SHOCKED INTO CHRISTIANITY.

A PHILADELPHIA MERCHANT.

I will here tell an anecdote, for sometimes I think there is nothing like a fact, or as a quack-doctor used to say, a case. Abstraction often leads to distraction, but by looking at facts, we may get the concrete. Travelling over the Alleghanies, I arrived one night at Chambersburg, where I found myself closeted with a respectable, worldly gentleman of the city of Philadelphia, and another gentleman with broad phylacteries that represented a Jesuit. I was sorry to see how they seemed to sympathise with each other. Said the merchant to me:—

"I doubt very much the truth of your Christianity. Don't the Bible say that 'the gospel is the power of God unto salvation?'"

"Well, what of that?"

"Why, sir, I have tried it very often, and have never found in it any such power. I have lived in Philadelphia all my life, and whenever any eminent clergyman has been there to preach, I have attended and tried to feel the power. When Dr. Beecher and other great doctors have been there, I have sought to place myself within their influence, but I have never found any such power yet."

And all this, while the Jesuit showed his teeth as though this had been as good as argument; he thought perhaps that we would have to go to the church for an explanation. Said I: "My friend, do you know where that text is to be found?"

He did not know, but it was somewhere in the Bible; he did not think it was in the Maccabees.

I turned to the first chapter of Paul to the Romans—heaven's light at the top of the pinnacle in the centre of the world to the queen of nations, to irradiate the world, and he said he was not ashamed to preach the gospel to Rome also—he had not a particle of shame about it—'I glory superlatively, in the gospel of the blessed God.' He said to them, "it is the power of God unto salvation," but why did you not read the whole text! You garble it. "It is the power of God unto salvation UNTO EVERY ONE THAT BELIEVETH." Do you think that the gospel is a thing with which a man can be charged like a Leyden vial with lightning, in his blood and bones, and be *shocked* into salvation? I can tell you that Christianity SATURATES rather than shocks; and man must be filled and insulated, and then it may have its power, but the gospel was never intended perhaps to save a Philadelphia merchant, however rich he might be, unless he believed upon evidence, rational evidence. Why do you not read the remarks of T. C.—Rev. Thomas Chalmers in the Edinburgh Encyclopedia, where he proves Christianity true without opening the book, by its external light,—instead of taking a taper to find the sun with at noon-day,—and then you may learn that "it is the power of God unto salvation unto every one that believeth."

Now I believe that that merchant would not be worth the notoriety I am giving him, were he not a type of a whole class who expect to be shocked into Christianity, without saturation and contact. It is by contact that the soul is vitalized and brought to understand the gospel and to believe with the heart unto righteousness, justification, and acceptance in Christ, that for His sake we may be treated as if we were what we are not—as good as he is—the righteousness of God in him.

[From the Cambridge Chronicle.]

THE CATECHISMS—THEIR ORIGIN AND HISTORY—THE AUTHORS AND THEIR CONTEMPORARIES.

The object of these communications is, to state some historical facts concerning it, in the hope that others may become interested to inquire into the origin of the little work which has exerted such a potent influence in forming the creed and character of our ancestors, and, in some degree, of ourselves.*

All the early copies of the Primer contain two catechisms, commonly known as "The Assembly's Catechism," and "Cotton's Milk for Babes." The last named, has, for fifty years past, been rejected as unsatisfactory or superfluous, although it was prepared by a celebrated and learned New England divine, for the special benefit of the children of the Puritans in this country. The former still maintains, with the large body of Calviniatic Christians, its unrivalled popularity.

A brief *historical* account of each will be given.

"THE SHORTER CATECHISM AGREED UPON BY THE WESTMINSTER ASSEMBLY OF DIVINES."

Several histories of the Assembly which formed this catechism have been written, agreeing in the main, though varying in some of their details. The following facts are, it is believed, well authenticated:

The Westminster Assembly of Divines was called together by an order of Parliament, dated June 12, 1643, summoning Algernon, Earl of Northumberland, and 150 others who are named in the ordinance, to meet at Westminster Abbey, on the 1st of July following, for the purpose of preparing a new form of church government, and advising and assisting in other matters pertaining to religion. Among the persons summoned, were ten lords and twenty commoners as lay assessors, and one hundred and twenty divines.—Five of the divines named in the original ordinance, were Bishops of the Church of England. Among the laymen was Sir Henry Vane, Jr., who had been, a few years before, the youthful Governor of Massachusetts.

King Charles I. issued a proclamation forbidding the meeting of the Assembly, and threatening any one who should attend, with the utmost severity of the law. But his threats were unheeded by a majority of the members named, and at the specified time, sixty-nine presented themselves, and afterwards, all but twenty five. The Assembly continued in existence till February 22d, 1649, having sat five years, six months, and twenty-two days, in which they held 1163 sessions.

No historian has yet been able to settle satisfactorily the question of the authorship of the two catechisms, the larger and the shorter, prepared and issued with the sanction of the Assembly. A committee was chosen to prepare an outline and report to the whole Assembly.†—The several questions were then discussed, altered and modified so as to receive the vote of the Assembly. On the 5th of November, 1647, they were reported to Parliament, and after a delay of several months, an order of Parliament was issued on the 15th of September, 1648, commanding them to be printed for public use.—The King, after many solicitations, consented to license the shorter catechism.

How early the Assembly's Catechism was introced into this country, has not been ascertained. Other catechisms had preceded it, as was shown in a former number, and quite a variety of similar works by different authors, were published here soon after.

"COTTON'S MILK FOR BABES,"

was probably used more than any other catechism for a long time after its publication. The writer has what is supposed to be an unique copy of the earliest edition of this little tract *known* to have been printed in this country. It is entitled:

"Spiritual Milk for BOSTON BABES in *either* England. Drawn out of the Breasts of both Testaments for their souls nourishment. But may be of like use to any Children. By John Cotton, B. D., late Teacher to the Church of Boston, in New England. Cambridge. Printed by S. G. for Hezekiah Usher at Boston in New England 1656."

The reader will perceive the significance and propriety of the title when he remembers that Cotton gave up the charge of his flock in Boston, England, to come to this country, and that the name of our neighboring city was changed from Shawmut or Trimountain to Boston, in honor of him. It seems that he did not forget the babes of his former flock while feeding those of his new charge.

In Watts's Bibliotheca Britianica, editions of this catechism are named as having been printed in London—12mo. 1646,1648. It is not unlikely that the author composed this little work in compliance with the order of the General Court, in 1641, directing the elders to prepare a catechism. It is very probable that *if* it was printed in London, in 1646, an earlier edition had been printed in this country; but no trace of such an edition can now be found. It is not named by Isaiah Thomas in his list of the early publications of the Cambridge press; nor does the writer remember to have seen any mention of it before the year 1660, when, (as appears by Felt's Annals of Salem, p. 207.) "It was voted that Mr. Cotton's Catechism should be used in families for teaching children, so that they might be prepared for public catechising in the congregation."

There is no evidence to show that there was any difference of opinion between the authors of the two catechisms in the *doctrinal* matters introduced into the two works. On the matter of church government and discipline they varied widely. Cotton belonged to the Independent or Congregational party. The authors of the Assembly's Catechism were rigid Presbyterians.

Mr. Cotton, with two other New England ministers, had been invited, in 1642, the year before the meeting of the Assembly, to visit the mother country for the purpose of assisting their English brethren to prepare a form of church government and doctrine; but they declined the invitation.

Gov. Winthrop, in his journal, gives the following account of the matter:

"There came letters from divers lords of the upper House, and some thirty of the House of Commons, and others from the ministers there, who stood for the independency of churches, to Mr. Cotton, of Boston, Mr. Hooker, of Hartford, and Mr. Davenport, of New Haven, to call them, or some of them, if all could not, to England, to assist in the synod there appointed, to consider and advise about the settling of church government.—Upon this, such of the magistrates and elders as were at hand met together, and were most of them of opinion that it was a call of God, yet took respite of concluding, till they might hear from the rest. Whereupon a messenger was presently despatched to Connecticut and New Haven with the letters, &c. Upon return, it was found that Mr. Hooker liked not the business, nor thought it any sufficient call for them to go 3,000 miles to agree with three men, (meaning those three ministers who were for independency, and did solicit in the Parliament, &c.) Mr. Davenport thought otherwise of it, so as the church there set apart a day to seek the Lord in it, and thereupon came to this conclusion; that seeing the church had no other officer but himself, therefore they might not spare him."

"Mr. Cotton apprehended strongly a call of God in it, though he were very averse to a sea voyage, and the more because his ordinary topic in Acts 13, led him to deliver that doctrine of the interest all churches have in each other's members for mutual helpfulness, &c. But soon came other letters out of England, upon the breach between the King and Parliament, from one of the former lords, and from Mr. Welde and Mr. Peter, to advise them to stay till they heard further; so this care came to an end."

The Assembly of Divines having prepared the catechism, and the Parliament having sanctioned and ordered it for general use, it may be interesting and profitable for the reader to know what method they took to prevent the use of other works of a similar kind, though containing different doctrines. We know that in the time of Queen Mary and John Rogers, the preaching or publishing of what were deemed erroneous doctrines, would doom the author to the flames. But the religious world had grown *somewhat* wiser and better during the century which had passed.

It is a pleasing employment to trace the progress of liberal principles from age to age, and to find that each succeeding century bears evident marks of the growth of the spirit of toleration. In the last number, the writer felt bound to state that even the Protestant Martyr who has for centuries been held up to the young as a model of faith and patience, was himself a persecutor, and believed, and practised on the belief, that it is lawful to burn heretics. How much happier is he, now, when considering events that took place a century later, to be able to state that no *heretics* were *burnt* by order of the Divines whose writings have been under consideration—nor by order of the Parliament under whose auspices they were assembled. It was not because heresy was extinct; No. There were Baptists, and Unitarians, and Quakers then, and all these are heretics, in the opinion of the "Assembly of Divines," and of the Presbyterian Parliament. But no one was consigned to the *flames* for holding or promulgating these views. It is true that this same Parliament and Assembly felt bound to signify their disapproval of the above-named heretics; but they merely *imprisoned the authors*, and BURNED THEIR BOOKS. This certainly, will be acknowledged as one step (though it may not be thought a great one,) in the progress of toleration, from the Papist and Protestant persecutions of the preceding century, when amiable women were burnt alive for denying some favorite doctrine of the dominant party.

* Although "The Antiquary" is not so venerably aged as his assumed signature may lead some readers to suppose, yet he is old enough to testify from personal experience, that thirty or forty years ago, the recitation of lessons from the Assembly's Catechism, formed the principal exercise on every Saturday, in the public schools of Cambridge. He can also bear witness to the truth of the statement of H. Humphrey, D. D., President of Amherst College, in his "Historical Introduction" to an edition of the New England Primer, that the children generally *loathed* the Assembly's Catechism." But candor compels him to confess, that though his experience thus far accords with that of the learned President, yet he cannot say with him, that this *loathing* which was so sensibly felt by both in childhood, has in his case been lessened by the lapse of years.

† In a recent publication, [A History of the Westminster Assembly, &c., &c.,] the writer gives the chief credit of the authorship to Rev. Dr, Tuckney.—This divine was, for a time, the colleague of Rev. John Cotton, in Boston, England On the removal of Cotton to this country, Tuckney remained the sole pastor of the church.

[An account of two *heterodox* Catechisms—the Racovian, (Baptist) and Biddle's, (Unitarian) will appear in next week's Register.]

REPORT ON HARVARD COLLEGE.

HOUSE OF REPRESENTATIVES, Feb. 28, 1849.
ORDERED, That Messrs. BOUTWELL, of Groton,
UPHAM of Salem,
KELLOGG, of Pittsfield,
STOWE, of Springfield, and
ALLEN, of Shrewsbury,
with such as the Senate may join, be a committee, to consider the powers of the Legislature, under the constitution, in regard to the government of Harvard University: and whether, within the limits of those powers, any legislation is necessary to render that institution more beneficial to all the people of the Commonwealth.

Sent up for concurrence.

C. W. STOREY, *Clerk*.

IN SENATE, March 1, 1849.

Concurred; and Messrs. GILES and BULLOCK are joined.

CHAS. CALHOUN, *Clerk*.

—

SENATE, April 25, 1849.

The Joint Special Committee, instructed by an order of the House of Representatives, dated February 28, 1849, "to consider the powers of the Legislature, under the constitution, in regard to the government of Harvard University; and whether, within the limits of those powers, any legislation is necessary to render that institution more beneficial to all the people of the Commonwealth," have attended to that duty, and

REPORT:

The powers of the Legislature over the government of Harvard University have never been judiciously defined and settled, and it is, therefore, impossible to draw the line which limits those powers, with unquestionable certainty.

The acts of the Legislature, until declared void by a court of competent jurisdiction, must be considered as the best evidence of its powers.

The constitution of Massachusetts, established in 1780, chapter v. section 1, confirmed the president and fellows of Harvard College, and their successors, in their corporate capacity, in all their rights and estates; and declared that "the governor, lieutenant governor, council, and senate of this Commonwealth, with the president of Harvard College for the time being, together with the ministers of the congregational churches in the towns of Cambridge, Watertown, Charlestown, Boston, Roxbury, and Dorchester, shall be, and hereby are vested with all the powers and authority belonging, or in any way appertaining, to the overseers of Harvard College: *provided*, that nothing herein shall be construed to prevent the Legislature of this Commonwealth from making such alterations in the government of the said university, as shall be conducive to its advantage, and the interest of the republic of letters, in as full a manner as might have been done by the Legislature of the late province of the Massachusetts Bay."

The corporation and overseers constitute the government of the university; and the Legislature of the State may make such alterations in the government of the university as shall be conducive to its advantage, in as full a manner as might have been done by the Legislature of the late province, before the constitution was established.

The question is, what alterations in the government of the university can the Legislature rightfully make? This question must be answered by a sketch of the legal relations of the State to the college, from its foundation to the present time. Results only can be stated within the limits of this report.

1628. The colony charter, granted by Charles the First, in 1628, authorized the governor and council of the Massachusetts Bay, in New England, in general court assembled, to make all manner of wholsome laws and ordinances, for the welfare of said company, "whereby," in the language of the charter, "the inhabitants there may be so religiously, peaceably and civilly governed, as their good life and orderly conversation may win and incite the natives of the country to the knowledge and obedience of the only true God and Savior of mankind, and the Christian faith, which, in our royal intention, and the adventurers' free profession, is the principal end of this plantation."

All laws and orders, so made and published in writing, were to be duly kept and put in execution, according to their true intent and meaning, for which the charter was made a sufficient warrant. The king did not reserve a right to disallow, in council, the acts of the general court of the company; they were valid, unless contrary or repugnant to the laws of the realm of England.

1630. The company and its charter were in England. In 1629, it was determined to settle the government and patent of the company, in New England. This was accomplished in 1630, and the first court of assistants was holden at Charlestown, August 23, and the first general court of the colony was holden in Boston, October 19, 1630, after the transfer of the charter from England to New England.

1636. The general court founded the college in 1636, by a grant of four hundred pounds.

1637. In 1637, the general court appointed six magistrates and six elders, to take orders for the college, at Newton; and, in 1638, the name of Newton was changed to Cambridge; and in the same year, John Harvard bequeathed one half of his property, and his entire library, to the college, and the general court ordered that the college should be called *Harvard College*.

1640. In 1640, the magistrates and elders appointed Henry Dunster the first president of the college, Nathaniel Eaton having been the first master, and, in the same year, the general court granted the ferry, between Boston and Charlestown, to the college. At this period, the college property was owned by the colony, and was managed under the authority of the general court by a committee of the magistrates and elders.

1641. In 1641, the general court passed an order, that, "no man's goods or estate shall be taken away from him, nor any way endamaged, under color of law or countenance of authority, unless it be by virtue or equity of some express law of the country warranting the same, established by a general court, and sufficiently published."

1642. In 1642, the general court established, by an order, a board of overseers of the college, consisting of the governor and deputy governor for the time being, and all the magistrates of the jurisdiction, together with the teaching elders of Cambridge, Watertown, Charlestown, Boston, Roxbury, and Dorchester, and the president of the college for the time being, with full power to govern the college and manage its property, by a majority vote of members present, subject to an appeal to the full company of overseers, who were to stand accountable to the general court. There remains a record of but one meeting of the overseers, under this order, on the 25th of the 10th month, 1643, when, among other transactions, a college treasurer was appointed, and a seal established.

1646. In 1646, the general court, in an address to Parliament, containing a comparison between the fundamental laws and customs of England, beginning with Magna Charta, and the corresponding laws and customs of the colony, stated, "that, as the supreme authority in England is in the high court of Parliament, so the highest authority here is in the general court, both by our charter and by our own positive laws."

1650. In 1350, the general court, on the petition of President Dunster, granted the college a charter, making it a corporation, with perpetual succession, by the name of the President and Fellows of Harvard College, to consist of seven persons, inhabitants of the bay, to wit, a president, five fellows and a treasurer, naming them, with power, by the presence and consent of the overseers, to elect a new president, fellows, and treasurer, from time to time, and with power to acquire lands not exceeding five hundred pounds per annum, and personal property, without limit, to the use and behoof of the president, fellows, and scholars, of the college, together with other valuable powers, authorities, rights, liberties, privileges, immunities, and franchises in the charter mentioned.

1654. In 1654, President Dunster resigned his office, by a letter addressed to the general court; and, in the same year, the court ordered that there should be yearly levied, by addition to the county rate, one hundred pounds, to be paid by the treasurer of the colony to the treasurer of the college, for the behoof and maintenance of the president and fellows, to continue during the pleasure of the colony.

1656. In 1656, the general court authorized the president and the fellows of Harvard College for the time being, or the major part of them, to punish, according to their best direction, all misdemeanors of the youth in their society, either by fine or whipping in the hall openly, not exceeding ten shillings, or ten stripes for one offence.

1657. In 1657, the general court, in answer to the proposals of the overseers, amended the charter of 1650, by authorizing the corporation to make by-laws, and transact other urgent business, without the previous consent of the overseers, subject, however, to their final control.

1672. In 1672, the general court ordained and enacted another charter for the college, with the former powers, and changing the name of the corporation to "The President, Fellows, and Treasurer of Harvard College," naming the persons who should fill those offices, and granting criminal jurisdiction over certain offences, when committed by inferior officers and members of that society; and requiting that all persons legally expelled from the college should leave Cambridge within ten days, unless their parents reside there. The college never accepted, or acted under, this charter.

1673. In 1673, the general court, by an order, made an addition to the corporation.

1674. In 1674, the general court, on account of the languishing condition of the college, summoned into their presence the corporation, overseers, president and students, and after a full hearing passed a vote—"that if the college be found in the same languishing condition at the next session, the president is concluded to be dismissed without further hearing."

1684. In 1684, by a decree in the English court of chancery, the colony charter of 1628 was cancelled, vacated and annihilated, and the liberties of the colony were seized into the king's hands, whereby the college charters of 1642, 1650, and 1657, granted under the colony charter, ceased to be a sufficient warrant for any further exercise of the corporate powers of the college.

1685. In 1685, King James, by commission, appointed Joseph Dudley, a native of Massachusetts, president of New England. The commission was renewed in 1686; and the ancient ordinances of the general court were declared to be in force, and the laws and customs of the colony were continued.

1686. In 1686, Joseph Dudley as president, and William Stoughton as vice president of New England, vested the government of the College in Increase Mather as rector, and John Leverett and Thomas Bratile as tutors, in that institution. Dudley was superseded by Sir Edmund Andros, under a new commission from the king for the government of New England, with instructions to continue in force the former laws of the country, not inconsistent with his commission, until other regulations should be established by the governor and council.

1688. In 1688, Andros appointed William Hubbard rector of the college. The president of the colony frequently interfered with the government of the college, until the province charter of William and Mary was granted in 1691—and after that, down to 1707, the governors of the province assumed the whole control of the organization of the college, without effectually depriving it of its property or charter-ed rights.

1691. In 1691, the colony became a province, under the charter granted in that year by William and Mary, in which after a recital of the former charters, and the decree in chancery annulling them, among many other things, it is provided as follows:—"We do, for us, our heirs and successors, grant and ordain, that all and every such lands, tenements and hereditaments, and all other estates which any person or persons, or bodies politic or corporate, towns, villages, colleges or schools, do hold and enjoy, or ought to hold and enjoy, within the bounds aforesaid, by or under any grant or estate duly made or granted by any general court formerly held, or by virtue of the letters patent herein before recited, or by any other lawful right or title whatsoever, shall be by such person or persons, bodies politic or corporate, towns, villages, colleges or schools, their respective heirs, successors and assigns, hereafter held and enjoyed according to the purport and intent of such respective grant, under and subject, nevertheless, to the rents and services thereby reserved or made payable, any matter or thing whatsoever to the contrary notwithstanding. And no grants or conveyances of any lands, tenements or hereditament, to any towns, colleges, schools of learning, or to any private person or persons, shall be adjudged void for any defect of form, but the same shall be in force, according to the the laws of the province, in the same manner as if the decree repealing the colony charter had not passed. And further we will, and by these presents for us, our heirs, and successors, do ordain and grant, that there shall and may be convened, held and kept by the governor for the time being, upon every last Wednesday in the month of May, every year, forever, and at all such other times as the governor of our said province shall think fit and appoint, a great and general court or assembly, which said great and general court or assembly shall consist of the governor and council or assistants for the time being, and of such freeholders of our said province or territory, as shall be from time to time elected or deputied by the major part of the freeholders, and other inhabitants of the respective towns or places, who shall be present at such elections—having a freehold within the said province of forty shillings per annum, or other estate to the value of thirty pounds sterling."—"And for the greater ease and encouragement of our loving subjects, inhabiting our said province or territory of the Massachusetts Bay, and of such as shall come to inhabit there, we do by these presents, for us, our heirs and successors, grant, establish and ordain that forever hereafter there shall be a liberty of conscience allowed, in the worship of God, to all Christians (except papists) inhabiting, or which shall inhabit, or be resident within our said province or territory."—"And we do further, for us, our heirs and successors, give and grant to the said governor, and the great and general court or assembly of our said province or territory, for the time being, full power and authority from time to time to make, ordain and establish all manner of wholesome and reasonable orders, laws, statutes and ordinances and instructions, either with penalties or without, (so that the same be not repugnant or contrary to the laws of this our realm of England) as they shall judge to be for the good and welfare of our said province or territory, and for the government and ordering thereof, and of the people inhabiting, or who shall inhabit the same, and for the necessary support and defence of the government thereof,—provided, that in passing all such laws, &c., the governor of our said province or territory of the Massachusetts Bay, in New England, for the time being, shall have the negative voice, and, without his consent, in writing, no such laws shall be of any force; and provided said laws shall be sent by the first opportunity after the making thereof, under the public seal, to us, our heirs and successors for approbation or disallowance, in privy council, and if disallowed within three years from the time of presentation, shall thenceforth cease and determine, otherwise shall remain in full force until repealed by the general court."

1692. In 1692, the local laws of Massachusetts Bay were continued in force, by an act of the general court, to the tenth of November of that year; and before that period had expired, the same laws were continued in force by another act of the court, until further order.

1692. In 1692, the general court granted a new charter to the college, increasing the number of corporators to ten, naming them, with the former powers and immunities, and the additional power to confer degrees after the manner of the universities in England—and dispensing with the board of overseers altogether. The government of the college was immediately organized, and continued to act under this charter, until July 6th, 1696, when information was received that the charter had been disallowed by the crown. While the charter was in force, however, the corporation had confirmed the former laws of the college.

1693. In 1693, the general court voted "that the president of Harvard College, for the time being, shall reside there, as hath been accustomed in times past."

1695. In 1695, the house of representatives voted that they "desire Mr. Mather to go and settle at the college, that the college may not be destitute any longer of a settled president; that if he take up with this proposal, he shall be allowed annually one hundred and fifty pounds; but if said Mr. Mather do not settle there, then that the corporation do propose some other meet person to the general court, who may be treated with to settle there, that the college may no longer be destitute of a settled president."

1696. In 1696, the college being without any charter in force, Lieutenant Governor Stoughton recognized its government, by appointing the former president, fellows and treasurer "to continue and proceed in the institution and government of the house, and in the management of the estates of the college, according to the late rules of said college, until his majesty's further pleasure shall be known, or a legal settlement of said college shall be obtained." Under this appointment, the corporation met and voted "that the obtaining a charter of incorporation for the college would be of singular advantage to the churches of New England, both in present and after times, and that while it continued as at present, an unhappy settlement it might be feared, donations be obstructed, and its present stock endangered;" and, in conformity with this vote, a new charter was introduced and passed by the council of the province, Dec. 17, 1696, by which the number of the corporation was increased to sixteen, who were named; and the tenure of a fellowship, with a salary, was limited to ten years; and the fellows were made removable by the corporation, for disability or misdemeanor, with the right of appeal to the visitors, who were to be the governor and council of the province for the time being,—and the usual powers and immunities were granted to the college. This charter was not passed by the house of representatives.

1697. In 1697, the general court granted the college another charter, increasing the number of corporators to seventeen, and limiting the tenure of a fellowship, with a salary, to seven years; and providing that a vice president should be elected annually; and conferring the usual powers and immunities of the preceding charters, with some variations. The corporation held their first meeting, under this charter, July 13, 1697. The charter was disallowed by the crown.

1698. The general court voted, December 4, 1698, that the president of Harvard College should reside at Cambridge.

1699. In 1699, the general court granted the college another charter, increasing the number of corporators to seventeen, naming them, and making seven, with the president and vice president, a quorum, excepting for election and displacement of members, and the making of statutes, orders and by-laws, which required a majority of the whole number; the tenure of a fellowship, with a salary, was limited to seven years, and the power of visitation was reserved to his majesty, and his governor or commander in chief for the time being. The charter was not approved by the governor.

1700. In 1700, the general court agreed to a charter of incorporation for Harvard College, to be solicited of his majesty, providing for a corporation of seventeen members, to wit, a president, and fifteen fellows, and containing the usual provisions of preceding charters somewhat modified—the treasurer not being included in the corporation. This charter was not granted by the king. During its preparation, the house of representatives, by vote passed June 28, 1700, claimed a right to have the corporation nominated in the same manner as councillors were elected, to wit, by joint vote in convention, which would secure to the house the majority. This right was denied by the council. The house then n

fellows receiving a salary had removed to Cambridge to take charge of the college, the house of representatives passed a vote, devolving the whole power relative to the settlement of the college, until the next assembling of the general court, upon the honorable the council. The president and fellows of Harvard College was the only corporation in the province during the seventeenth century,—hence it was called "the corporation."

1701. In 1701, the general court transferred the charge of the college to vice president Willard, because president Mather disregarded their repeated votes requiring him to reside at Cambridge.

1707. In 1707, Mr. Willard having deceased, John Leverett was chosen president of Harvard College; and the general court accepted his election, and granted him a salary of one hundred and fifty pounds per annum, by the following votes:—"Voted that the said election be accepted, and that Mr. Leverett be desired and empowered to take the care and government of the college, as President accordingly." "In council, Thursday, December 4th, 1707. The governor and council, having accepted and approved the choice made by the fellows of Harvard College in Cambridge, of Mr. John Leverett, to be present president of the said college to fill up that vacancy, propose that the house of representatives consider of and grant a suitable salary, to be paid to the said president annually, out of the public treasury, for his encouragement and support during his continuance in said office, residing at Cambridge, and discharging the proper duties to a president belonging, and entirely devoting himself to that service.

"And inasmuch as the first foundation and establishment of that house, and the government thereof, hath its original from an act of the general court, made and passed in the year one thousand six hundred and fifty, which has not been repealed or annulled; the president and fellows of the said college are directed from time to time to regulate themselves according to the rules of the constitution of the said act prescribed; and to exercise the powers and authority thereby granted for the government of that house and support thereof—Voted. Sent down for concurrence.

ISA. ADDINGTON, *Secretary*.

"In the house of representatives, December 5th, 1707. Read and concurred, and voted that the sum for salary be one hundred and fifty pounds.

JOHN BURRILL, *Speaker*.

"Agreed to in council, 6th December, 1707.

ISA. ADDINGTON, *Secretary*.

"Consented to. J. DUDLEY"

This vote, not being considered a law, order, statute, ordinance, in the sense of the province charter of 1691, was not sent to England for the sanction of the crown; and thus the college charter of 1650 was revived by the authority of the provincial legislature alone, and is now in force, having been confirmed by the constitution of the Commonwealth in 1780.

1708. In 1708, conformably to the vote reviving the charter of 1650, the number of the corporation was reduced to seven.

[To be concluded next week.]

CHRISTIAN REGISTER

BOSTON, SATURDAY, JUNE 23, 1849.

OUR DEPENDENCE ON CHRIST, IS THROUGH HIM ON GOD.

When we speak of dependence upon Christ, we mean dependence through him upon God the Father. However explicitly our Savior taught the fact of our dependence upon himself, he no less clearly and absolutely asserted his own dependence upon God. "I can of mine own self," said he, "do nothing," John 5: 30. "I am come in my Father's name," ib. 43. "I am the living bread which came down from heaven —*my Father* giveth you the true bread from heaven," ib. 6: 51, 32. "My sheep hear my voice and I give unto them eternal life, neither shall any pluck them out of my hand. *My Father, which gave them me, is greater than all*; and none is able to pluck them out of my Father's hand," ib. 9: 27, 29. "I am the true vine, ye are the branches, my Father is the *husbandman*," ib. 15: 1, 5. While therefore our dependence on Christ is such that without him we can do nothing, his dependence was such on the Father, that without the Father Christ could do nothing. While he is the vine, and his disciples the branches, and without the vine the branches cannot bear fruit, neither are the branches any thing nor the vine any thing without the husbandman, who is the Father, to plant and take care of it. While Jesus is the true bread, and we depend on this bread for the life of our souls, it is from our Father in heaven that the bread cometh down, and on him, therefore, is our still higher dependence for it. Jesus came in his Father's name, apostles went forth in Jesus' name; but it was that at the name of Jesus every knee should bow, to the glory of God the Father. Phil. 2: 10, 11.

There is an incident recorded in bible history, which illustrates this dependence very satisfactorily. As Joseph, (whom many regard as the type of Christ,) was set by Pharaoh over his house, and over all the land of Egypt, and Pharaoh made him to ride in the second royal chariot, and they cried before him, "Bow the knee;" and as in time of the seven years' famine, when the people cried to Pharaoh for bread, he said unto them, "Go unto Joseph, what he saith to you, do," and Joseph opened all the store-houses into which he had gathered the superabundant corn during the seven years' plenty, and sold unto the Egyptians, and all countries came into Egypt to Joseph to buy corn, because the famine was sore in all lands; and as Joseph at last bought even the people themselves and their lands for Pharaoh, when all their money had been exhausted, and they said to Joseph, "Thou hast saved our lives, let us find grace in the sight of my lord, and we will be Pharaoh's servants;"—so in a spiritual sense hath God the Father committed all power into the hands of Jesus, made him lord of all, constituted him the head, required all men to honor him even as they honor the Father, made him the dispenser of the bread of heaven to the souls of men that they perish not, and that they may bring even themselves unto him to become through his grace the possession of the Father. But as when Joseph was made lord of all, Pharaoh said unto him, "Only in the throne will I be greater than thou," (Gen. 41: 40,) so in the throne was the Father greater than Jesus, even as Jesus himself declared, my Father is greater than I, (John 14 28) And "when," saith the apostle Paul, "all things were put under Jesus, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all," (1 Cor. 15. 27, 28.)

Now who cannot see, in the spiritual kingdom of God, the relation of men to Christ, of Christ to God, and of consequence the relation of men through Christ to God, as distinctly as he can see, in the temporal kingdoms of this world, such relations as the children of Egypt to Joseph, of Joseph to Pharaoh, and of consequence the relation of the Egyptians through Joseph to Pharaoh? When the Bible speaks of God and the kingdom of Christ, is it not intended that we should ascend to the comprehension of the spiritual, by means of the analogy of the temporal? Can we not therefore see our dependence on Christ for the bread of life, and feel the perfect harmony of such a truth with our higher dependence on God who gave the bread from heaven, and made Christ the dispenser of it?

HOW TO OBTAIN FELLOWSHIP WITH THE FATHER AND THE SON.

What apostles saw, and heard, and handled, of the Word of Life, as manifested in Jesus Christ, they have declared unto us that we might have fellowship with them in the same word of life. Faith believing their testimony, and looking through their testimony to the object, sees it as they saw it, though it cannot hear and handle it. The object so beheld, has the power to draw us into a participation of the divine spiritual nature of the Son in whom the Father was manifested, and the consequent participation of divine blessedness. This is "our fellowship with the Father, and with his Son Jesus Christ." This is our "life hid with Christ in God."

WHAT IS HERESY!

We read and hear of heresy as a great sin; and so it is when rightly understood. It is something entirely contrary to the Christian spirit. They cannot exist together. Its simple nature shows this when justly apprehended; and furthermore, it is reprobated in the severest terms by Jesus Christ and his apostles. Nothing could be plainer in its condemnation than the direction of the Apostle Paul writing to Titus. "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted and sinneth, being condemned of himself." Paul in another place numbers it among the works of the flesh; among such heinous offences as wrath, strife, seditions, envyings, murders, drunkenness, revelings and the most abominable immoralities. Peter too uses no softer expression than "damnable heresies."

Without further quotations, these are enough to make us alarmed and anxiously inquisitive. This dreadful crime, each one of us may say, I have seldom thought of; and perhaps I am guilty of it without knowing it. The cry of heresy, it is true, I have heard flung about often enough from one religious sect to another; and it has sometimes been applied to that faith with which I am connected; but I have never taken the trouble to inquire, with what justice. It is time to know something about it. What then is heresy? That is, what does it mean in the Scriptures? for it is only their condemnation of it I am concerned about.

Now it is very remarkable that in them, it has an entirely different meaning from the modern popular acceptation of the term; and this is acknowledged by the most learned Orthodox commentators. Most of the unlearned mean by heresy the holding of false opinions. A little examination—and the question is important enough to give interest to more than a little—is sufficient to prove that it has nothing to do with opinions at all, whether true or false.

Let us first observe in passing, that, even if the modern meaning of the term were the true one, the bringing the charge of heresy against one now would be only presumptuous and futile. For it could never be established. How could he ever know that any professing Christians were heretics; that is, that they held false doctrines! What is the standard by which you will judge them? You will say, the Scriptures. But all parties appeal to the Scriptures alike—the same Scriptures, only interpreting them differently. The apostles and their immediate followers could know in their times who interpreted Scripture aright, because they themselves were the writers and of course knew their own meaning, and had, moreover, it is supposed, the supernatural gift of discerning spirits. They could, with authority, therefore, bid their disciples renounce doctrines which they knew were erroneous. But none of us now can pretend to their infallible authority. Consequently, if heretic in the Bible meant one in error, the command to eject him could not now be observed, for we cannot know with certainty who is in error on the little disputed points men are making themselves angry about. Heresy could never be known, however common it might be, if it consisted in speculative mistake. In fact we should all in that case be heretics; for I suppose there is no doubt we are all wrong in some of our notions; as we may one day find, when it shall appear undeniably that secret things belong and always have belonged unto the Lord alone, while only those things which are revealed—and they are the practical principles of duty—belong unto us and to our children, that we may do them.

But heresy does not mean false opinion. A heretic is described by Paul as one condemned of himself. Does he mean that the heretic knows in his conscience that his tenets are false! But how can a man hold opinions which he knows to be false? If he knows them to be false, of course he does not believe them—does not hold them.

If it is asked what heresy is, then, I answer, that an examination of all the passages in which the word occurs in an unfavorable sense denotes that it means factiousness, a disposition to make parties in the church. A person of this turbulent temper may very well be condemned of himself in his secret heart during his moments of quiet thoughtfulness. Like every other vicious disposition it could not be attended with peace of mind; but in spite of the usual influence of self-deceit must often be disquieted by the stings of conscience. Such a temper could not plead ignorance of its criminality. It did not spring from error in speculation, but from motives of ambition and vanity, prompting to make proselytes to one's notions in order to have a party to lead; thus aiming a deathblow at both the humility and the harmonious brotherly love that should characterize Christians. It evinced disregard of Christ's emphatic test of discipleship —"by this shall all men know that ye are my disciples if ye love one another," and it violated his equally peculiar precepts, "be ye not called Rabbi"—assume not the title of Rabbi, or Doctor, or Teacher—"for ye have one Teacher; neither be ye called Master"—be not fond of assuming the title of Master or Leader—"for ye have one Leader."

In this sense the Apostle classes heresy among the works of the flesh, subjoining it naturally to what is translated "seditions," being the same word translated "divisions" when he says, "mark them who cause divisions"—that is, form parties or factions—"and avoid them."

To make it plainer that a heretical man in Scripture means a factious partisan rather than an erring theologian, and that it is not even implied that erroneous tenets were necessarily the cause of the factious disposition, we have only to look at a few passages of Scripture in which the word occurs. If we were to extend our inquiries of the Church Fathers of the first five centuries, it would be found that during that time error alone, however gross, was never considered sufficient to deserve the charge of heresy. Malignity or perverseness was always embraced in the idea of it. Something wrong in the heart as well as in the understanding was held essential to the crime. How else can we understand such expressions as the often quoted declaration of Augustine, "I may err, but I will not be a heretic"! The two ideas of mistake and malignity could not be more distinctly discriminated.

But to the Word and to the Testimony. The term translated heresy was commonly used to denote at first a party, a class, a sect in general, without reference to its character whether good or bad. Thus we read of the sect or heresy of the Pharisees and of the Sadducees, when no reproach was meant to be cast on their opinions. Their friends speak thus of them, as a sect or heresy. They speak thus of themselves. For instance Paul says in his defence before Agrippa, in which it was his interest and object rather to exalt the party to which he belonged, "after the strictest sect or heresy of our religion I lived a Pharisee." But afterwards by a natural transition the word came to be used in a bad and unfavorable sense, as denoting something criminal, in the same natural manner in which the idea of party and party-spirit have with us come by association to imply something faulty, though in their original acceptation they do not. A party or a sect might be good or bad, strict or lax, bigoted or generous, in the nature of things. Party-spirit might not be jealous partisanship. Sectarianism might not be bitter narrowness of soul. It would depend originally on the circumstances of the case and the relations in which the expressions were used whether or not they were understood to convey an unfavorable idea. But so frequently has the spirit of party been tinged with bigotry, arrogance and intolerance, that by party spirit and sectarianism we now generally understand that something unamiable is implied. But still the fault is not the holding of unfounded opinions, but the uncharitable spirit in which opinions are held, whether well-founded or ill-founded. So the apostles use the word party or heresy to reproach dissensions, not misapprehensions of judgment. Paul writes to the Corinthians, "There must be also heresies among you." Is it not evident he is referring to the preceding verse, where he had said, "I hear that there be divisions among you" He wanted to reprehend their undue regard to some individual teachers to the injury of others and of the common cause. When he again adverts to the same reprehensible propensity he uses the synonimous terms of reproof, strife and faction; and adds, "learn from us not to think of men above that which is written," that is, above the warrant of Scriptures, "that no one of you be puffed up for one against another." H. G. E.

ARE NOT UNITARIANS WRONG IN THIS MATTER!

We frequently find it announced in our papers that some able and generous Unitarian Christian has contributed a considerable amount towards the erection of some exclusive church, or in the aid of some strongly sectarian institution. Undoubtedly those who have thus contributed suppose, though probably without much reflection on the subject, that they are not only doing no wrong, but that they are exercising a Christian virtue, the virtue of charity or liberality. But look at the matter for a moment. Is this genuine charity? Is it christian liberality, to aid men in the propagation of great error? While the truth which we declare and which we believe to be God's truth, absolutely essential to the success of pure, evangelical Christianity, to the removal of ignorance, of error and wrong, and of every form of social evil; while truth, and liberty and love are calling to us on everyhand, for all our encouragement, whether it be in labor, in sympathy, or in money, can we employ the resources which God has committed to us as the greatest good to ourselves and to our fellowmen, in aiding those who will take our money to build our churches, and when their churches are built will shut their doors in our faces, and doom us to perdition as unbelieving heretics and hypocrites! Can we, with any appearance of consistency, give our fifties and hundreds and thousands of dollars to build up and support institutions of learning which will scarcely receive our best books into their libraries? institutions whose course of training is sectarian and exclusive on the subject of religion? If so, when is the world to be any better than it is?—How long shall we *pray* for the coming of the reign of love, the reign of Jesus, while we *pay* for the continuation of the reign of exclusive sectarianism, the reign of antichrist. We need not become priests and Levites who "pass by on the other side." No. Every man on earth is our brother, and *as such* we are bound to give him our help and our blessing when he really needs them, whatever his race or whatever be his sect. But this is a very different thing from contributing to the erection of magnificent churches, and to the endowment of institutions of learning, the very fundamental idea of which is that of religious sectarianism or exclusiveness.

There may have been times when, and places where, Unitarian Christians had only a choice between the aiding some objectionable kind of religious instruction, or having none. To such times and places, these remarks of course are not intended to apply. But looking from another point of view, what do we see? Many of our churches are in debt, and a few hundreds of dollars would help them out, and place them beyond the reach of further embarrassment. Many of our societies are just beginning to live, just struggling into existence, and a few hundred dollars would launch them fairly upon the tide of life, while without this aid they must perish, as some already have. Our institutions of learning are calling to the generous for help. One of our Theological Schools, which although but a few years in existence has accomplished great things, and exceeded the most sanguine expectations of its friends, is now begging for a small sum sufficient to secure its present prosperity—a very pittance, which, according to a recent estimate made, at one of our meetings, of Unitarian wealth in Massachusetts, might *in one hour*, be subscribed *in the city of Boston* without inconvenience to any one. Yet it is to be feared that liberal Christians too often reluctantly give their *dimes* to the propagation of what they profess to believe to be truth and love, and give their *dollars* to the propagation of what they profess to believe to be error and bigotry. But do they accomplish anything by such mistaken liberality? What credit do they receive from those whose favor they would thus gain?

From Trinitarian pulpits and seminaries of learning, are we not from week to week and from day to day declared to be heretics and infidels? Is not every form of reproach and denunciation of which language will admit, heaped upon us continually? When we disclaim sectarianism, are we not charged with designing to deceive the unwary by our profession of liberality? Do they not insist that we *are* sectarians of the worst kind? And worse than all, is not our very liberality (pecuniary liberality I mean) to them, taken as conclusive evidence of our want of faith in the views which we profess to believe to be the truths of the Gospel? It is even so!

In this last respect, their inference seems, indeed, to be the only correct one. For if our views of God and of man be correct, we cannot, without a flagrant outrage upon conscience, support and propogate the essential errors of Trinitarianism. In condemning Unitarianism, I do not mean to reproach or condemn all who hold its erroneous doctrines. Trinitarians are better than their doctrines. They live above them—They do good in spite of them. They act upon common sense principles. But let men take the doctrine of the Trinity, the innate total depravity of man, vicarious atonement, and others of a like nature, which make up the popular "scheme" as they often call it, and carry out practically, as individuals and as nations, the principles which they involve and on which they are based, to their legitimate and logical results, and human society would cease to exist in less than four and twenty hours, every government, every moral tie which binds society together, would be broken; every philanthropic institution would be dissolved; universal anarchy would reign; every man would look on every other as his enemy, and on God as the enemy of all. Now no matter how much the simple truths of the Gospel neutralize the dreadful errors of Trinitarianism. The question for every liberal Christian to settle with himself is, Can I conscientiously contribute to propagate and perpetuate principles so errroneous in their nature, and so injurious in their natural tendency? But besides all this, is there not a kind of absurdity in the idea, that we who *are in need* should render aid to those who *do not need aid*! We are few and they are many, both in this country and in the Christian world everywhere. They have thousands for our hundreds, whether it be in churches, members or dollars. And yet by giving them the food which should nourish ourselves, or rather by giving money to support error instead of truth, we give them occasion to charge us, as they do, with want of faith in our own views, or with indifference to all true religion. Unitarians awake! do your whole duty! "Whatsoever things are *just*, whatsoever things are *true*, think on these things." T—T.

THE CHRISTIAN LIFE. NO. II.

CONVERSION.

We have spoken of the awakening of the soul to a consciousness of its wants, where, with a profound conviction of its unworthiness, it turns to God for pardon and help. In this simple process are involved the great Christian doctrines of repentance and conversion. The act of repentance is that which we have more particularly dwelt upon,—the pang of sorrow and remorse with which we look on the sinfulness of our past lives, and the passionate cry to God for pardon and deliverance. But here the whole thing may end. Thousands think of their past lives and present condition with the sharpest compunctions of conscience. They weep over them with bitter tears. They cry out to God in the anguish of their souls, and yet turn back again to their worldliness and sins, again to repent with feeble resolutions, and again to fall back. There is no true conversion,—only a momentary impulse, a vehement desire accompanied by no sufficient effort.

Here is a vital point in our religious experience. If, with prayer, we solemnly resolve that we will give ourselves up to Christ, to follow and obey him, and accompany the resolution by immediately setting about the work, striving to bring our affections, our wills, our lives, all into harmony with him, we are by this act converted, i. e. turned to God. The essential change has taken place. We have turned from sin to righteousness. We have placed ourselves under a new system of laws and motives. Others may hardly notice a change in our outward actions, for we may before have been, according to the world's standard, correct in our conduct; but our hearts are changed, the will of God being now looked to as the supreme law of our lives. Whereas, before, we were living to the world, now we have begun to live to God. We have entered on a Christian course. We have placed ourselves under the gospel of Christ.

The change may be instantaneous. Violent compunctions may overpower us with a feeling of remorse utterly intolerable, and in the anguish of our hearts we may, in a moment, in the twinkling of an eye, be changed, from the world and sin, to Christ and holiness. Not that the whole character is yet regenerated and sanctified. That may be the work of a life-time. But in a moment, we may have transferred our allegiance, and placed ourselves under the control of a new dispensation, just as we may in a moment transfer ourselves from one employer, or one ruler to another, and by that momentary act change the whole subsequent direction and tenor of our lives. The conversion *may* be instantaneous, but it may also be the work of time. By many thoughts and events through years we may, gradually, and almost without being conscious of it, be brought round, from a purely worldly to a purely Christian set of motives, and, without knowing how, may find ourselves thoroughly changed in our hearts. This is perhaps the more common process with those whose lives have been generally correct. But it is wrong to insist either on this or that as the only method of conversion. Perhaps in a particular case it will be found that neither is the true method. The child may have been sanctified from his birth, or may at so early a period have subjected himself to Christian influences, that he can remember no change. A great deal of mischief has been done by insisting on some one method as the only one, limiting thereby, the mercy of God, and narrowing down to a single line the infinite diversity in the manifestations of his love. We once met a religious zealot who questioned the reality of conversion in every case which was not accompanied with the hearing of a sound, because our Savior has said "The wind bloweth where it listeth, and thou *hearest the sound thereof*, so is every one that is born of the spirit." We must look beyond the narrowness of such views, and try ourselves not by any particular form of experience, but by our present motives and lives. Is it really our supreme wish to follow and obey Christ, to do the will of God and bear whatever he may appoint? Or we may descend to more specific questions under these broad views in order to test them more severely. Do we love the brethren? Do we knowingly wrong any man? Do we govern our passions and appetites? Do we delight in prayer? Do we day by day in all acts strive to bring ourselves into harmony with the divine will? Do we seek in all things to make the law of God the rule of our lives? If so, even though we often fail in our efforts, we may be sure that we have passed from death unto life, and that, though we may have still a great way to go, we are on the road to heaven, and God looks with favor upon us.

We thank thee, O our Father, that thou hast so far delivered us from the bondage of sin. May we be watchful always, and give all diligence to make our calling and election sure. May we strive in all ways to do thy will. Increase our faith, and may we show its reality and its power over us by the fidelity of our lives. Strengthen within us all holy purposes. Purify our affections. Lighten thou our darkness, and lead us on through the perils and duties of our present pilgrimage to the everlasting joys of thy kingdom above. M. H. J.

REPORT OF A FEMALE MISSIONARY AT LARGE.

DEAR SIR:—As you wished me to obtain, if possible, some selections from Mrs. Alcott's Report of her missionary labors for the last three or four months, she gives permission to have the subjoined published in your paper, if you think they will interest the readers of the Register.

She regrets that her want of time to give full expression to her thoughts, feelings and experiences, during this arduous period of her energetic life, obliges her to submit them to the criticism of the public in this fragmentary condition.—But we are sure all will forgive the want of elegance in the record, when they become acquainted with the results of this busy, earnest life. Few could do more, none could do less. To those who have time and health, we would say, "go and do likewise."

[Extract from first Report.]

BOSTON, FEB. 24, 1849.

This day completes the first month of my missionary labors to the poor. During that time, I have had frequent occasion to call for your counsel and your alms. I have therefore thought it might not be uninteresting to you to hear a brief report of my receipts and expenditures, as well as a few notices of cases, which have come under my exclusive care.

In January, some of my friends proposed that I should undertake this mission, as they thought me well qualified to serve the poor judiciously, and possessing some facilities for communicating their wants to the benevolent, in which the poor generally are very deficient.

Being kindly provided with means, and a remuneration for my services, my heart having hitherto been pledged to the cause of the destitute and oppressed—*now* my time shall be sacredly devoted to their relief.

Much of the first week was spent in looking up the public resources to which I might resort for aid, (viz., the Overseers of the poor for each ward, various charitable societies and benevolent individuals,) and forming some plan of operation by which I could serve the poor most efficiently, become an intelligent and acceptable medium of communication to the rich, and in every way both to rich and poor be an agent of relief. How far I have succeeded, the sequel must show.

Where I have solicited charity, I have with few exceptions met with much more hospitality than I had expected; where I have bestowed charity, I have usually found much greater destitution than had been represented to me. And the little I had to say to them, and the very little I could do for them, was received in the kindest manner and most grateful spirit.

I have visited forty-nine paupers, solicited aid from twenty-two persons, was refused assistance at fifteen places, and was denied admittance at nine. I have collected money to the amount of forty-three dollars, and distributed to the amount of fifty-three dollars; also paid arrearages of rent for six families, and furnished various articles of clothing, &c. I distributed four bibles, twenty tracts and other useful publications. To some persons *reading* is an element of happiness, as important to their moral being, as air and light to their physical existence.

It has been truly said, "We need the *palliative charity*, and the *remedial justice*." Most essentially do we need this. Do the poor justice, and no alms-giving would be required; we treat them with too much severity and induce them to deceive us, for they feel we do not love them. Let us infuse more love into our gift and it will be doubly blest.

Most poor persons when visited begin to excuse themselves. I discourage this mode of procedure by making a broad excuse for them myself—such, for instance, as that "few people know how to live right—"times are hard"—"always hard to the poor, and often very hard to the rich," &c. In this way they are often spared that worst of all alternatives, exaggeration or duplicity.

I encourage the Irish by the assurance that if they are only steady and careful of their wages, they will have fine opportunies in this country for the education of their children, and also be able to lay by a little for sickness and old age; opportunities which they could never have had in Ireland. Still we should remember that theirs is the "*cheap* labor which keeps our great activity in motion"—and during much of the winter they have no labor at all, while the winter itself, so much more rigorous than their own climate, is a great trial of their health and patience. During this inclement season, we ought to assist in providing for their families.

The excitement of freighting a ship for starving Ireland warms up our enthusiasm, but we too often freight a *basket* for "Cove Alley" with a thousand apprehensions as to the *impositions* under its lid. We are not apt to doubt the pretensions of our drawing-room visitor, that she is all she seems; but the pauper at our gate asks for bread and we pause to examine her credentials.

"Let not your left hand know what your right doeth" is a safer principle, than that degree of caution, which does little in faith and less in love. And above all, we should avoid that sophistry which leads us to believe we have fulfilled all the demands of charity, when we have made an inventory of the *external* necessities, so easily relieved by a garment, a loaf or an asylum.

There is a necessity still more touching, and far more difficult to relieve—penetrate the secret of that anxious heart; communicate hope and moral energy to do, and to bear; displace brooding by working, despair by hope and comfort, supply the real needs of the poor in any degree—then we indeed "seek to save that which was well-nigh lost."

Believe me—it is more frequent that despair paralyzes the heart, than hunger starves the body.

We may legislate in wisdom—we may multiply our charity schemes, but never until society looks upon poverty as an incident of man's condition, not a crime of his nature, shall we see any permanent or beautiful results from our laws or our alms-giving. If we find destitution without sin as its cause or consequence, we should sympathize with and relieve it—if we find poverty with sin as its cause, and sorrow as its result, we should pity and reform it—in all cases showing a tender but wise mercy. It requires a probe skillfully guided to touch our most fatal but often least apparent disease; not a plaster laid on without care to heal, or hope to cure.

We must lay no soothing unction to this sore spot of our condition. We are becoming centrally diseased. We should study pauperism and crime as we do any other science, so intimately connected with individuals, society and its laws. Let us work from the deepest principles, the highest motives—putting ourselves in communication with the Infinite—learning the divine will which is benevolence; obeying the divine law which is love. We must prevent vagrancy by anticipating its necessities. It is a sad penurious sight to see a woman travel about all day and return with a quarter of a pound of tea—or after a cold walk of several hours, to return to a room without warmth, way-weary and soul-sad—having obtained only an *unaccepted* "*ticket*" for two feet of wood. The woman who is a "*decent body*" at home is becoming a *vagrant* to save herself from cold and hunger; and after a while a few cents furnish her a draught of solace, and she loses gradually all interest in her home. There is more peace abroad, there is less care in the street. She becomes shameless, and alas! the tragic sequel to her history is, that she becomes prostituted in body as well as mind. Her home once her blessing and solace, is now her curse and rebuke; her children once angels of protection to her virtue are now sharp stings to her memory, and she drinks still deeper of the cup of intoxication to drown the remembrance of her sorrows. Both sense and sentiment are destroyed, and she dies the victim of sin, want and misery.—Can we not increase the comfort of the *homes* of the poor? Can we not spare yet more and more from our luxuries, for their necessities? Oh! let us listen to the response of our best nature—it surely will plead in their behalf.

MRS. SALLY C. ROBINSON.

Died in Medfield, June 6th, Mrs. S. C. Robinson, wife of Rev. Charles Robinson, and daughter of the late Rev. Ward Cotton, of Boylston.

In announcing the death of this lady, I am sure that I shall awaken the sentiment of grief in many hearts. For she had many friends, and I do not believe that she left one enemy. I shall speak of her in the sober language of truth, as I have known her from her childhood, and was honored with her friendship. She was an uncommonly interesting child, gentle, affectionate, truthful, modest, lovely in person, and of graceful manners. The same qualities belonged to her in the successive periods of youth and womanhood. She had a sound and well-balanced mind, which she had diligently cultivated, availing herself of such helps as were within her reach. She had read much, and in the choice of books had shown a discriminating mind, and a good taste. Her interest in the education of youth and her love of children, no less than the straitened circumstances of the family after her father had retired from the ministry, led her to the choice of *teaching* as a profession, and in this honorable calling she continued for many successive years, maintaining a high reputation as an accomplished teacher, and easily winning her way to the hearts of her pupils, whom she governed by the law of love. But although her services as a teacher were always in demand, she felt her need of higher attainments; and on the establishment of the Normal School at Lexington under the care of its excellent principal, Cyrus Pierce, she determined to avail herself of its advantages, and passed a year in that Institution, gaining a high reputation as a scholar, and an accomplished young woman.

After leaving that Institution she opened a family school for young Misses at the house of her mother, in Boylston; and parents from the city to whom she was known were glad to avail themselves of the opportunity to place their daughters under her care.

She continued in this employment till removed by her marriage with Rev. Mr. R. to a new sphere of duty and usefulness.

How well she filled that place, how much she endeared herself to the people with whom she became connected, how discreet, and gentle, and condescending, and at the same time true to her convictions of duty, and bold in defence of what she thought was right, they who knew her best will bear their willing testimony.

I have just returned from the desolate home of which for a few brief years she had been the light and the joy. It had been my privilege, as her friend and her father's friend, to officiate at the altar where the marriage vows were given and received: again it was my melancholy office, in connection with another brother of a different faith, but I trust of the same spirit, to perform the funeral service in the village church over her mortal remains.

She had suddenly been called, and had "passed on;" the mortal had put on immortality, the corruptible had put on incorruption, and death was swallowed up of life, and sorrowful as was the parting, it was felt that "the Christian could not die before his time." She had set her home in order, her loins were girded, her lamp was trimmed, and she was ready for the coming of her Lord. And "blessed is that servant whom, when his Lord cometh, he findeth so doing."

J. A.

Northboro' June 10th, 1849.

INAUGURATION OF PRESIDENT SPARKS.

On Wednesday afternoon, June 20th, Jared Sparks L.L. D. was inaugurated into the Presidency of Harvard College.

ORDER OF PROCESSION FROM GORE HALL.

Undergraduates in the order of Classes.
Resident Graduates and Members of the Scientific and Professional Schools.
Music.
Librarian with the College Seal and Charter.
Steward with the College Keys.
Members of the Corporation.
Professors and all other Officers of Instruction and Government of the College and the Professional Schools.
Ex-President Quincy and Ex-President Everett.
Ex-members of the Corporation.
Ex-Professors and Instructers.
Sheriffs of Suffolk and Middlesex.
His Excellency the Governor and the President elect.
Governor's Aids.
His Honor the Lt. Governor and the Adjt. General.
Secretary and Treasurer of the Commonwealth.
The Honorable and Reverend Overseers.
Trustees of the Charity of Edward Hopkins.
Committee of the Boylston Medical Prizes.
Committees of the Bowdoin Prize Dissertations.
Committees of examination appointed by the Overseers for the present year.
Members of Congress and other guests specially invited.
Presidents of other Colleges in New England.
Judges of the State and United States Courts.
Other Officers of those Courts.
Mayor, Aldermen, Clerk, and Treasurer of the City of Cambridge.
Alumni of the College.

Having arrived within the Church, with the ladies who occupied the galleries, and the pews on the south side below, the procession filled every seat, and all the aisles were crowded.—As it was a hot June summer's day, (though the heat was not oppressive beneath the grateful shade of the trees of Harvard, and within the lofty walls of Gore Hall,) it required some interest in what was going forward, to make those who constituted the standing part of the audience, to be insensible to the discomforts of their position, or remain patiently to the end.

There was some thing wanting on the part of the Committee of arrangements, in respect to the accommodation of ladies—for many of them, after being admitted within doors, were allowed the privilege of occupying for some time, only the entry and stairs, without being permitted to enter the galleries, (which they were told were full,) and it was found necessary to accommodate them with one of the side line of pews on the south side of the house, where many of them were obliged to stand. It did not contribute very much to their equanimity to see one of the galleries still empty, which had been reserved, without any public notice, for fortunate holders of tickets.

ORDER OF EXERCISES IN THE CHURCH.

I. *Voluntary on the organ*,
By Mr. Webb.
II. *Gloria*.
III. *Prayer*,
By the Rev. Dr. Walker.
IV. *Address and induction into office*,
By His Excellency Gov. Briggs.
V. *Reply*,
By President Sparks.
VI. *Benedictus*.
VII. *Oration in Latin*,
By Charles Francis Choate, of the Senior Class.
VIII. LATIN HYMN.
BY FREDERICK ATHEARN LANE, OF THE SENIOR CLASS.

I.

Quantos honores fores nos
Debemus, O Deus,
Salutis et vitæ Dator,
Qui duxeris bene
Nostros patres in hæc loca,
Eos et anxia
Cura diu defenderis,
Magno a periculo.

II.

Deditque lenitas tua
Hæc multa commoda,
Quibus diu fructi sumus.
Ignosce crimina.
Fac ut bonus nobis hodie
Adsit favor tuus.
Augeto nos virtutibus,
O Præpotens Pater.

III.

Divina sit Prudentia
Insignis ingeni,
In omnibusque dirigat
Hunc Præsidem novum.—
Annos salubres transigat,
Possitque dicere
Se præstitisse munera
Honeste ad ultimum.

IX. *Inaugural Address*,
By President Sparks.
X. *Prayer*,
By the Rev. Dr. Francis.
XI. *Doxology*.
"OLD HUNDRED."
"FROM all that dwell below the skies,
Let the Creator's praise arise;" etc.
XII. *Benediction*.

GOVERNOR BRIGGS standing on the platform in front of the pulpit, at the right of the table on which lay the keys, and charter and seal, addressed the President elect standing on the left. We take from the Thursday Morning Post, the copy of his address as follows:—

JARED SPARKS—Sir: You having been duly elected president of Harvard College, in compliance with ancient custom, and in the name of the overseers, I do now and here invest you with the government of that institution, to be exercised in the same manner and to the same extent as has heretofore been done by your predecessors in office. These keys, with this seal and charter, I deliver to you as badges of authority, confiding, that you will exercise and administer the same according to the usages of the institution, and in obedience to the constitution and laws of this commonwealth.

Under bright and favorable auspices, sir, you are this day invested with an authority and enter upon a trust in an important department in life, and of great interest to yourself, to the young men of this country, and to "the republic of letters." In the severe labor of delineating the character of the father of his country, of writing a record of his thoughts and actions, and in other kindred works, you have enriched the literature of your country, and earned for yourself a name that will live as long as letters shall last.

Having performed this service for history, and for the literary world, and done justice to the memories of distinguished men who have served their generations well, and passed away, it is appropriate that you should now come up to this seat of learning and enter upon the more important work of instructing the youth of the republic. To one who possesses the qualifications for such an employment, which the corporation and overseers of the college and an approving public ascribe to you, I cannot conceive of a higher or a nobler ambition than that of rightly discharging its duties. To the occupant, the post is one of great honor and responsibility. The field of his labor is human nature. The objects of his care and culture, young men, the hopes of parents and their country. The time, the budding, developing period of their existence. The head and the heart, the manners and the character are to yield to the pressure of his forming hand. The image which he stamps upon them will go forth with them into all the realities of life. In their turn, they will impress that image upon others.

Thus his influence will be continued, and the leading, controlling attributes of his character reproduced, and be made to act upon the character and destiny of others long after he and those who have been the immediate subjects of his instructions shall have ceased to exist upon earth.

To one who duly appreciates the dignity and capabilities of men, what spectacle can be more

ating and beautiful than to behold successive ...s of ardent youths, coming from their pa... roofs, thronging these venerable halls, and ...ally competing with each other in the pur... of learning and wisdom. The doors of this ...demic temple are thrown wide open to all who ... choose to be votaries.

...t doubting that the colleges of the common... always feel an interest in the success of her ...mon schools, I may be allowed to suggest that ... practical demonstrations of that interest, and ... manifestation of a desire for their advancement, ... suitable ways, would greatly tend to promote ... prosperity of both these essential departments ... education.

...e mass of our children and youth must begin ... finish their education in the district school ...use. Then the children of the poor, mingling ... the children of the rich, must gather the trea... of knowledge. Our system of free schools ... one of the richest fruits of the gospel which, ... its introduction into the world, was preach... to the poor. They are the natural nurseries of ... colleges.

Let the free schools in all our towns be compe... to fit their pupils for college, and your col... will soon be full. The interests of the two ...titutions are identical. Both should be ardently ...loved and cherished by all who love their country, ...liberty and their race.

An opinion exists to some extent in the commu..., that in the various departments of education ... this country the moral training of the pupil is ... too much neglected. If such an error prevails it ... ought to be corrected. The importance of moral ...struction cannot be overstated. The heart is the ...untain of motive, and the wise man enjoins that ... should be "kept with all diligence, for out of it ... the issues of life." Christianity is the only ...e upon which the character of man can be built ... with safety. I am sure, sir, that its hopes and its ...principles, that its beautiful and sublime precepts, ...as illustrated in the wise teachings and in the spot... life of its divine author, will be leading topics ... the instructions which the youth committed to ... your charge will daily receive from your lips.

For more than two hundred years the people of ...achusetts have respected and cherished this ...born literary institution of the new world. In ... constitution of the commonwealth, they say it ...was founded by "wise and pious men," and ratify ... its legal existence.

...e truth of your character is to them a pledge ... all the powers of your mind and heart will be ...devoted to a faithful and impartial administration ... its affairs, and to the advancement of good learn... and science. That you, as the executive officer ... the college, will maintain a discipline that will ...unite the affections of these young gentlemen and ... their successors, and that will secure obedience to ...its laws. That all party politics will be avoided, ...and the only governmental doctrines inculcated ...will be the great principles of republican constitu...tional liberty; and that discarding all sectarianism ... religion, the theology taught will be the simple ...truths of revelation, as written in letters of living ...light on the pages of the Bible.

PRESIDENT SPARKS, in reply, said, that in ...receiving the keys, and charter, and seal, ...delivered to him by the overseers through his ...Excellency the Governor of the Commonwealth, ...could not but express his grateful acknowl...edgements, and be deeply impressed with his ...obligation to fulfil a trust so weighty and so ...high. He accepted the office with diffidence, ...yet with an unwavering resolution, a willing ...spirit and a cherished hope—which offered all ...the assurance he could give that their confidence ...would be justified, and their expectations fulfill...ed.

He next alluded to the honored men who had ...gone before him, especially to his eminent prede...cessors, and passed to speak of common schools ...and colleges. His dearest associations were con...nected with the common schools, for in them ...was he nurtured, and for six years he was a ...teacher in them, and he felt more indebted to ...them than to all other means of education. But ...colleges also should be fostered by the public. ...They were necessary to carry on still further ...the work of education commenced in the com...mon schools. Both were columns supporting ...the common weal.

On moral and religious education, his Excel...lency's words, said President S., must meet ...with a cordial response from every lover of ...truth and of his country. Religion, as set forth ...in the gospel of Christ, exhorts to the love of ...God and the love of man; to search for truth ...with an honest faith. It teaches charity, for...bearance, and to avoid discords and animosities; ...to think for ourselves, and to act for the benefit ...of others. Especially does it teach us immortality ...and retribution. May this religion be taught ...here in this institution of learning, in the solemn ...temples, in places of business, and everywhere, ...until all shall learn universal love!

President S. again alluded to his office, and ...spoke of the qualities necessary for the discharge ...of its duties. He should rely on the counsel of ...the superintending board, and the cooperation ...and indulgence of the officers of instruction and ...government, and repose a confiding trust in the ...generous nature and manly spirit of the young ...men. But above all, said he, I look to the ...great Source of all Light, and I pray God that ...he would endue me with wisdom profitable to ...direct, and the spirit of truth and love, and en...able me to fulfil with fidelity, with consid...erate regard to the claims of the public, and with ...honor to the University, the important mission ...now committed to my charge. (Applause.)

The LATIN ORATION was an excellent classi...cal exercise; the speaker being however a little ...embarassed by his position, but was reassured ...by the cheers of his fellow-students. His trib...ute to the benefactors and to the Officers of the ...College—especially to the late President Eve...rett—and his address to the President, were ...well conceived and expressed in fine taste.

At twenty-five minutes to five o'clock, PRESI...DENT SPARKS took his place in the pulpit, and ...delivered his INAUGURAL ADDRESS, which occu...pied an hour and a quarter in the delivery. It ...was an able, manly, energetic, common-sense ...performance, which was repeatedly and heartily ...cheered. After an appropriate introduction, he ...proceeded to discuss the means, methods and ...objects of Collegiate Education, particularly as ...adapted to the present times. Colleges were ...not in popular estimation. If you break one ...link every part will be weakened. To say that ...colleges are the most important, or that Com...mon Schools are the most important, is idle talk; ...both are important.

Colleges in former centuries did nothing for ...popular education. The labors of the learned ...men of those times were well described by Hal...lam, who called our libraries the cemeteries of ...departed scholars, and the dust collected on ...them were like the grass that waved over Baby...lon. Colleges and universities in this country ...were of synonymous import. For fifty years ...Harvard stood alone. When the stamp act passed, ...there were five, viz: in Connecticut, New York, ...New Jersey, Pennsylvania and Virginia. At ...the present time there are 120, which exist in ...reality or in name, and to Harvard belongs the ...honor of being their model.

A College, with its four years course of study, ...can do no more than lay a foundation. The ...mind was a little world of itself, in which the ...young would learn the value of character, the ...vanity of self-esteem would be reduced by the ...collision of fellow-students, friendships would ...be formed—"aye, young men," said the presi...dent, "friendships"—and he proceeded to de...scribe the value set by men in after life on those ...friendships, in a manner to draw forth a very ...hearty burst of applause.

It had been proposed to divide each class into ...some three sections according to the ability of ...scholars to proceed. But the object of a college ...education was not to make first rate scholars of ...a few, and let the rest take their chance, but to ...make the best scholars it can of the whole. ...(Loud Applause.)

President S. frankly declared his opinion that ...the *eclectic* system was a mistaken policy. He ...would however except the higher Mathematics, ...but no other. On the utility of the studies of ...the ancient languages, he dwelt at length, and ...eloquently, and closed with a fine appeal to the ...young men. He was very warmly cheered by ...the young men at the close.

An ample and elegant Collation was served ...in the evening in Harvard Hall. At 9 o'clock, ...the college buildings were brilliantly illuminat...ed; the names of Quincy, Everett, Sparks and ...Walker shining out from the walls of University ...Hall; Edward Everett from Holworthy; Ve...ritas from Stoughton; John Harvard from Hol...lis; 1636, 1849, from Massachusetts. Cheer ...upon cheer from the students, given to names ...of instructors &c., and heard a mile from the ...scene, closed the festivities of the auspicious oc...casion.

Holidays abroad: or Europe from the West, by Mrs. Kirkland, author of "A New home," Forest life, &c. In two volumes. 1849.

Mrs. Kirkland had given in former works full token of her skill in graphic delineation and vived description to justify the expectation which the appearance of these volumes excited. Nor do we believe that in any measure the expectation has been disappointed. As a book of travels it must be numbered with the most attractive and instructive of its class; avoiding minute and trivial details; exemplarily free from personal and domestic references, which have made some books of our countrymen odious in the eyes of foreigners for their impertinent abuse of hospitality; while it abounds with descriptions of scenes and events, which a keen observation, a quick discernment alike of the grave and the ludicrous, a love of nature and a cultivated taste with a true religious feeling can supply. The cheerful and hopeful views, also, of human life and character, incidentally exhibited are to us all the more interesting as coming from one of varied personal experience, and no stranger to the subduing influences of sorrow.

Those who have gone over the same scenes will not fail of satisfaction in retracing their steps and renewing, by the help of these pages, their own recollections. For ourselves we read with special pleasure the chapters devoted to Switzerland, and the Rhine. We thought we were actually carried back to Baden-Baden, where nature in her beauty, and men and woman in their deformity, are so strangely contrasted; where glorious hills and fountains playing without would seem to rebuke, but in vain, the insatiable gamblers within; where, as Meg Merilies said to the duellists on the mountain, men "go out amidst nature's works to break God's laws."

For delineations of personal character, always with modest reserve of names, we might select though somewhat at random, "The conspicuous French woman at Interlachen," with her companion much younger than herself, "who took airs at table" avoided intercourse with the ladies, lavished her fondness on an Italian greyhound, and when she drove out with gentlemen, had their "segars smoked directly in her face." With her was another conspicuous character in the shape of an excessively ugly English woman, affecting at sixty, airs of youth and simplicity, while she scolded at washer-women "as abominable wretches" for tearing her laces, and devoted herself to an "angelic dog." It is added—and we can believe it—that "she was a thoroughly unpleasing person, whose silliness was unredeemed by even an appearance of good nature."

For description of passing incidents, we select one that occurred to our excellent trio band on their way to "see the sun set from the Culm." We think we have before us the very form of the aspiring but humbled valet, as he is thus described.

"Our company was increased by several British travellers"—and "a more chatty, laughing set of tourists never climed these rocky stairs together, we went in single file, with a guide to each lady's horse, and some of the gentlemen on foot. F. (the aforesaid valet) had characteristicly strapped his own cloak and bag on the best of the four horses provided for us; and it was very funny to see the meek air, with which he undid them, and put his masters in their place, when the *ruse* was espied. He assumed so much the place of *grand seigneur* among the people we hired that I think he sometimes forgot, that his was not the supreme position.—Upon this occasion, he pressed forward with so little reverence, that one of our English friends administered a rebuke, which sent him to the rear for a while at least."

But we must add, in the language of a previous notice in the Register. "The book is not all holiday or amusement. The volumes contain passages of rich sentiment and moral and christian beauty, which are as spontaneous and unaffected as the liveliest paragraphs in the book."

P.

SECOND CHURCH IN HANOVER STREET. On Wednesday morning, was put up, subject to a mortgage of $30,000, $5,000 of which was due the balance page in 1852. The committee placed in the hands of Mr White, auctioneer, a sealed letter fixing a price at which they were willing to sell the property; and if the price bid did not come up to that sum, it was no sale.

The sum of $9,900 was the highest offer; and upon the opening of the letter, it was declared not to be a sale. [Transcript.

Our report of the Inauguration, excludes some items we had prepared, and a communication on Sunday Schools and the Church. This will appear next week.

NEW PUBLICATIONS.

Narrative of the United States Expedition to the River Jordan and the Dead Sea, by W. F. Lynch, U. S. N., Commander of the Expedition With Maps and Numerous Illustrations. Philadelphia: Lea & Blanchard. 1849. pp 508.—8 vo.

Lieutenant Lynch remarks in his Preface, that the proposed publication of another narrative of the Expedition, by another member of the party, necessarily hurried him in the composition of his own. We are not sure that under the circumstances this has not proved an advantage. We think we can trace some elaborateness in the five introductory chapters, which, if continued in the same style throughout his work, would have seriously marred it. In those chapters he often turns aside from the direct course before him, and moralizes in a strain less agreeable to most readers than if he had "talked right on." It was perhaps at this stage of the composition that he received the intelligence which "hurried" him; and he now found time to describe not much more than the events and objects directly connected with the Expedition. The mistake into which he fell, (and we perceive it has brought on him some severity of criticism,) was very natural to one "unskilled in author craft," like himself. But it may be said that like a sailor who by and by gets his *sea legs*, so the author's pen more from use probably than from the feeling of being "hurried," at last moves to its task direct, and both adequately describes, and spiritedly narrates. From the sixth chapter onward, through about 400 pages to the end, Lieutenant Lynch has accomplished the literary portion of his work in a manner that criticism cannot justly find much fault with, but on the contrary sincerely and heartily praise.

So great however are the services which he has performed, so much enterprise, and skill, and wisdom and high mindedness has he shown in conducting the Expedition; so much has he contributed to science through his researches—so much especially to our knowledge of the sacred river of the Jordan and the mysterious Dead Sea, which he has been the first fully to explore; so honestly has he done what he could, (and in this effort attained what others had given up in despair,) that he will not in vain have "sent forth his volume with a confiding trust in that charitable construction which the people of this country have not denied to any one who honestly does his best." And he will experience something more than "charitable construction." His countrymen will hold him in deserved honor—and the book he has published will be a monument to his fame more illustrious than were a marble column to arise perpetuating a hundred bloody victories achieved by his valor. In particular do the friends and lovers of the Bible owe him a large debt of gratitude. For that Book his researches pour more light upon. It has received still more confirmation. And the readers of the narrative will share the convictions of the party, who, though some entered on the sea skeptical in the Mosaic account, were unanimous, after 22 days' close investigation, with all the wonders they beheld, in the belief of the truth of the Scriptural account of the destruction of the cities of the plain.

Associated with the name of Lieutenant Lynch, will be that of LIEUTENANT DALE, to whose memory, as we came to the brief and touching account of his sickness and death, and funeral obsequies, at the close of the volume,—we paid a willing tribute of a tear. To his pencil, assisted by Passed-midshipman Aulick, we owe the fine portraits and illustrations, and the invaluable maps of the Jordan and the Dead Sea—which Lieut. Lynch vouches to be "all true to nature." "Each scene was taken on the spot, and every portrait is a likeness." Would that he could have been spared to enjoy on earth the congratulations of his many friends, who feel that to *him* so much of the information contributed through this volume is due. The other officers also, and the noble seamen, "the young, muscular, native-born Americans, of sober habits," each of whom took the pledge of "abstinence from intoxicating drinks," and by their cheerful obedience, and hardy, perseveriog toil were the basis itself of the success of the expedition,—*their* names shall not perish. They stand where they ought in the foreground. May they live to be promoted, and show themselves worthy of it!

Bible-Biography, in the form of Questions, with references to Scripture for answers. For schools and families. Boston: Munroe & Francis, Samuel G. Simpkins. 1849.—

We are pleased to see that there has been a call for a new edition of this excellent manual for the use of Sunday Schools. The Biography is in the form of questions with references to the Bible for answers. Those who have used it have, we believe, universally given it their approbation and found it to be interesting to the young. All the principal characters of holy writ are made to pass in order under the notice of the scholar, and by means of well chosen questions every thing important with relation to their history is indicated. In the Sunday schools with which we are acquainted in this city, it has been used for some years for the whole school, who have pursued under its guidence a systematic study of the Schriptures.

We can unhesitatingly recommend it as a valuable book for the Sabbath School Teacher. [Comm.

GODEY gives a very brilliant number for July. "Returned from his Travels," from Landseer, is inimitably done. The series of architectural designs is still continued, and is very fine.

FUND FOR THE RELIEF OF DISABLED ENGLISH MISSIONARIES.

At a time, when a similar subject has been proposed in our Unitarian body, and measures have been taken to carry it into effect, it may be of service to lay before our readers a fact which we find in the "Christian Times" of May 3. Nineteen-twentieths of the jubilee fund, in the public offerings of Christians, have been left to the appropriation of the Committee of the Church Missionary Society,—and they propose to appropriate a part thus:—

"1. 20,000*l.* to the fund for the relief of sick and disabled missionaries, and for the education of their children. This sum will be added to the capital of such fund. This fund was commenced about twenty years ago, and subsequent donations and subscriptions to it having increased the amount to 2,000*l.* (which has been invested,) the present capital, with these additions, it is hoped, will prove, whatever fluctuations may visit the society itself, sufficient for all purposes connected with these most desirable objects. Hitherto, the expenditure for the relief of the old and the education of the young, amounting to about 5,000*l.* per annum, has been provided for out of the general mission funds. For the future, the charge on account of these purposes will be borne entirely out of the interest accruing on the capital of this special fund; and the annual donations and subscriptions thereto. A fund destined to provision for those whose voluntary expatriation for the great objects of this society has so obviously cut them off from making that provision, at home, for themselves, has met with peculiar favor, and contributions have constantly flown into it."

RELIGIOUS INTELLIGENCE.

BISHOP DOANE. The reputation of this diocesan of the Episcopal Church is at the present moment very seriously suffering. At the Episcopal Convention, which held its session in Burlington, New Jersey, a resolution of inquiry was offered by Mr. Halstead in relation to the rumors afloat with regard to Bishop Doane. This, however, was opposed as uncanonical, and voted down unanimously. But we learn that the affair will not fail to be prosecuted *canonically*. The Correspondent of the Philadelphia Spirit of the Times relates that the following took place, after Mr. Halstead's motion was voted down—

Mr. Sherman, one of the delegates, arose and stated that he conceived it to be the duty of the Convention to ascertain what disposition had been made of the finds of the Diocese, as no account had been rendered for several years past. Mr. Germain, the Treasurer of the Diocese, no sooner heard this than he immediately gathered up his books and papers and left the house!

During the progress of the discussion for the porposed inquiry into the state of the finances of the Diocese, it was observed that Bishop Doane appeared to be extremely ill at ease, and when the proposition was carried, his countenance became deadly pale. Laboring under the greatest agitation and excitement, he hastily jumped from his seat and exclaimed that the proposed inquiry made insinuations that were wholly unjustifiable and uncalled for, to which he added (looking around the church) where is Germain? Send for Germain—tell him to bring his papers and books immediately, and let the gentlemen be satisfied as to what has become of the funds.

Mr. Germain appeared and the investigation took place. It appeared that the funds of the church amounted to about $8,000, which had been loaned out to different individuals on bond and mortgages several years previous to the appointment of Germain as Treasurer. It also appeared that Bishop Doane, at sundry times being urgently pressed for funds, and not succeeding elsewhere, went to Germain, who held possession of there bonds, and obtained them from him, giving his own bonds in their stead. These bonds Doane disposed of excepting one amounting to $1,500, which he did not succeed in negotiating, at an enormous discount!

This astounding development as completely paralyzed the audience, as though a thunderbolt had fallen in their midst. A solemn and breathless silence pervaded the whole house for some moments.

Bishop Doane rose with a calmness characteristic of the man, and with the most solemn and impressive language, stated that he had been compelled by absolute necessity to take possession of the church funds, "but recollect, gentlemen," said he, "I pledge you my faith that if I live, these funds shall be returned to the treasury of the church."

This apparently quieted the audience for the time being. But it was succeeded by a stormy debate, and harsh and unkind language, and the Convention finally broke up in the utmost disorder and confusion, resulting from the developments of the conduct of their spiritual head."

Bishop Doane, in a narrative dated March 29, 1849, (of course before the Convention was held,) gives an account of the causes of the pecuniary difficulties in which he is involved. It appears that to build up Episcopacy in New Jersey, which at his consecration, Oct. 31, 1832, he says, "was in a most feeble and depressed condition," he put his reliance on training up as many of the rising generation, as he could; and he therefore established St. Mary's Hall for girls in 1837, and another institution for boys in 1845. And in doing this he has exhausted his means and his credit, is left with two most successful institutions, whose annual receipts are not less than $70,000, and with an unmanageable debt.

In reviewing this case, the most charitable conclusion will not exonerate Bishop Doane from great blame. He has done evil that good may come. He has suffered himself to be led into snares that entangle the men of the world in disaster and ruin. He has manifested a deplorable want of principle, and lent the sanction of his example to censurable and sinful methods of obtaining relief—a mode indeed in this instance which involves him in the guilt of sacrilege. He adds another to the list of bishops of "the Church," who, instead of overseeing the flock, need to be overseen themselves. Still, he has the presumption to say, at the close of his narrative, "Hitherto the Lord *hath* helped him; and He *will* hereafter. The work is His. It was only to be patient, and to wait. He will indicate it, in His time, and graciously redeem His promise, that not even a cup of cold water shall be vainly given to one of His little ones."

STATISTICS OF HOME MISSIONS.

AMERICAN HOME MISSIONARY SOCIETY. The Society has had in its service the last year, 1,019 ministers of the Gospel, in 26 different States and Territories: In the New England States, 302; Middle States, 239; the Southern States, 15; the Western States and Territories, 463.—Of these, 698 have been the pastors or stated supplies of single congregations; and 321 have occupied larger fields. Eight have preached to congregations of colored people, 13 to Welsh and 25 to German congregations, and two to congregations of Norwegians—one of them through an interpreter. The number of congregations supplied, in whole or in part, 1,510. The pupils in Sabbath schools amount to nearly 83,500; and subscribers to the temperance pledge to 105,000. There have been added to the churches 5,550, viz. 2,706 by profession; 2,844 by letter. Sixty-five missionaries report 1,104 hopeful conversions.

The receipts have been $145,925 91. They exceed those of the last by $5,728 81. The number of missionaries is 13 greater. Sixty-three congregations more have been blessed with the preaching of the Gospel; 530 more added to the churches, and 6,500 more instructed in the Sabbath schools. This year, the Society has also found the FAR WEST!—and has now two missionaries in Oregon, and two in California.

During the last ten years, the advance on the receipts has been $63,361, or more than 76 per cent. The number of missionaries has increased from 665 to 1,019. This advance has given 303 additional laborers—or six sevenths of the increase on the whole field—to our Western States and Territories.

AMERICAN BAPTIST HOME MISSION SOCIETY. The amount received from all sources for the year ending March 31st, 1849, is $29,105 90; and the total amount of disbursements for the same period is $25,180 35, leaving a balance in the Treasurer's hands of $3,925 55.

During the year, 134 Agents and Missionaries have labored under the commission of the Society.

They have been distributed as follows: In New Hampshire and Vermont, 2; New York, 6; New Jersey, 2; Delaware, 1; Texas, 1; Arkansas, 2; Kentucky, 2; Missouri, 1; Illinois, 24; Indiana, 13; Ohio, 4; Michigan, 28; Wisconsin, 12; Iowa, 13; Oregon, 3; California, 1; and Canada, 12.

They report the baptism of 774 persons, the organization of 45 churches, and the ordination of 27 ministers.

Seven houses of worship have been completed and 19 commenced by the churches under their care; and those churches have contributed to the usual objects of Christian benevolence $2,330, and about $15,000 for the support of the ministry among themselves; besides a large amount for the building or repairing of their church edifice.

Since the formation of the society, 1,314 ministers of the Gospel have received its commission; they have jointly performed 1,150 years of labor; baptized 17,374 persons; organized 673 churches, and ordained 312 miuisters.

COST OF ENGLISH CHURCH IN CEYLON.—The following exhibits a feature in English missionary operations, which we are sorry to see:

"Sir W. Molesworth, in the course of a powerful speech made in the House of Commons, Feb. 10, said: The next establishment was the ecclesiastical department—an expensive item in all our colonies! In Ceylon, the European population did not much exceed 6,000, and these were divided into numerous sects—Catholics, Presbyterians, Wesleyans, Independents, and so on. The natives were either Mohammedans, or followers of Buddha or Brahma; very few of them were Christians. Lord Torrington stated that multitudes of them called themselves Christians, who were in secret still more closely attached to the doctrines of Buddhism or Brahminism; and the vast preponderance of these pretended Christians professed to be Catholics. To such a population we had given an Established Church, and had made them pay to an archdeacon, now Bishop of Colombo, 2,000*l.* per year; to one stipendiary clergyman, 900*l.*; to four others, 700*l* each; and to other smaller sums, in all 9,000*l.*, exclusive of grants from the Colonial Treasury for the building of churches.

☞ CINCINNATI. The members of the Massachusetts Society of Cincinnati, are hereby notified that their Annual Meeting will be held at the United States Hotel on WEDNESDAY, July 4th next ensuing, at ten o'clock, A. M., for the choice of Officers and transaction of business. A punctual attendance is requested.

The Standing Committee are notified to meet at the same place at 9 o'clock.

Members of other Societies of Cincinnati, who may be here are respectfully invited to dine.

Dinner at 2½ o'clock.

THO'S. JACKSON, Sec'ry.

Boston, June 9th, 1849.

☞ WORCESTER SUNDAY SCHOOL SOCIETY. The Annual Meeting of this Society, will be held at Northborough, at the First Church, on Tuesday, the 26th of June, at ten o'clock, A. M.

Teachers and others, interested in Sunday School Instruction, are invited to attend.

june16 EDWARD E. HALE, Secretary.

MARRIAGES.

In this city, on Sunday evening, by Rev J. T. Sargent, Mr Edward K. Wolcott to Mrs Mary Ann Powell.

In Manchester, N. H., in the Unitarian Church, June 17th, by Rev A. B. Fuller, Mr George W. Noble to Miss Mary C. Davis, both of M.

DEATHS.

In Burlington, N. J., May 16th, Miss Charlotte Lyde, daughter of the late Capt. Nathaniel Lyde of Boston.

W. T. G. Morton, M. D.,

SURGEON DENTIST,

NO. 19 TREMONT ROW, BOSTON,

WOULD respectfully ask public attention to an improvement in making good plates for the insertion of Artificial Teeth, which are spoken of by the following papers.

[From the Boston Medical and Surgical Journal]

"GOLD PLATE WORK IN DENTISTRY. Those who are interested in the onward progress of the mechanical part of dentistry, will read the communication from Dr. Morton, in the Journal, of May 23d, with much satisfaction. We recently examined a specimen of the beautiful philosophical contrivance referred to, by which a plate, fitted to the roof of the mouth, actually sustained a weight of ten pounds, by the mere pressure of the atmosphere. If it is an old principle, it is certainly a very admirable one, which in this particular application commends itself at sight. If our operators would obviate the swaying, sliding movement which the tongue, in an imperfect cast of the region, gives to an upper set of artificial teeth, they would at once be influenced by the suggestions contained in this article. Dr. Morton deserves the thanks of practitioners and the public for this improvement in the practice of dentistry."

[From the Christian Register.]

"The publisher of this paper would bear testimony to the successful operation of this invention, having on a recent occasion tried with his own hands to remove one of these plates, and found himself unable to do it without applying more strength than he deemed prudent, though requested so to do. The opinion of the conductors of the Medical Journal, as to the importance of this invention will be confirmed by the following quotation from a letter lately received by the proprietor of the Christian Register from a highly respectable gentleman in Vermont, to whose wife a set was applied.

The manner of fitting gold plates for the insertion of teeth by Dr Morton, as witnessed by you the other day, was recently put to a very severe test. A staple was soldered to the plate before it was inserted in the mouth, and the following weights were raised upon the patient's erecting the head, after a string had connected them together, without detaching it from the jaw. First 10lbs—2nd 20lbs—3d 30lbs—4th 75lbs—5th 100lbs.—No heavier weight was attached as it was feared it would irritate the jaw too much."

[From the Boston Courier.]

"The simplicity of the operation is only equalled by its beautiful and satisfactory effect. It would hardly be credited that a metallic plate, by being simply placed in contact with the palate, and unassisted by wires, rivets, or any sort of fastening, would adhere so firmly as not to be removed by a force nearly sufficient to draw a tooth. We chanced a few days since to be a witness of the surprising tenacity with which one of these palates kept its hold. As a matter of curiosity in pneumatics, we attempted to remove it immediately after it had been applied, and found that it resisted all the strength which we deemed safe to apply in experimenting upon the human body."

[From the Daily Evening Transcript.]

"GOLD PLATES IN DENTISTRY. We have witnessed a very perfect contrivance recently effected by Dr. W. T. G. Morton of this city, by which gold plates are adapted to the roof of the mouth, so that an upper set of teeth is retained in its place without the aid of rivets or appliances of any kind, by the simple power of atmospheric pressure. So firmly was the plate attached by this process, that we could not by a strong pull with one hand detach it from the mouth of the subject. The tenacity is such that the plate sustains a weight of many pounds without losing its hold. The process is as beautiful as it is simple."

[From the Boston Atlas.]

"We had an opportunity, a few days since, of examining the adaptation of a gold plate to the roof of the mouth of a young lady. It was done by Dr. Morton of this city, and reflects the highest credit on his skill, as a practical and scientific dentist. The plate was fitted with the most perfect exactness, and retained in its place with the greatest firmness, upon the principle of atmospheric pressure. Dr. Morton has succeeded perfectly in calling into requisition the element in which we live and move to aid in thus supplying a defect of nature upon a very simple, and, at the same time, ingenious process. He deserves the thanks of the community for this successful practical application of his philosophic mind to the alleviation of the misfortunes of his fellow beings; and it adds another laurel to his brow, as a benefactor of mankind."

[From the Boston Weekly Journal.]

"We refer to a new modification of the principle of atmospheric pressure, for the purpose of retaining plates for the insertion of artificial teeth. The advantages of Dr. Morton's plates are that it may be applied in all cases, that its adhesion is immediate after its application; that no ordinary cause can detach it, as it will bear a weight of eight or ten pounds without separating.

[From the Christian Alliance and Family Visiter.]

"GREAT IMPROVEMENT IN DENTISTRY. Dr. W. T. Morton, of this city, has after repeated experiments succeeded by a new philosophical application of the principle of atmospheric pressure, to hold the gold plate so firmly fixed in its position in the mouth that it will sustain a weight, according to the testimony of the Boston Medical Journal, of ten pounds. This improvement will obviate the great inconvenience which has hitherto been experienced during the process of mastication. We can testify to the value of this improvement by our own personal examination of the application of one of these plates. june23

ECHOES OF INFANT VOICES. 1 vol, 16mo, 150 pages. This volume is made up of selections from the writings of Longfellow, Mrs. Hemans, Judge Story, James Russell Lowell, W. B. O. Peabody, W. H. Furness, Bryant, Emerson, Dr. Bethune and others. Just published by

june23 1is2os CROSBY & NICHOLS, 111 Washington st.

FRAMINGHAM ACADEMY.

THE Summer Term of this Institution, will commence on Monday, the 4th of June. The Trustees have lately secured the services of Mr. Samuel H. Worcester, well known as a Teacher in Lexington and other places. Mr. W. has now been connected with the Institution for one term, and his success has been such, that the Trustees are confident, that the school will be well conducted; and that the most thorough instruction will be given in the various branches of an English, Classical and Mercantile Education. It is also proposed to establish a department for those, who wish to become teachers. Framingham is well known as a healthy and beautiful town; and parents desirous of placing their sons or daughters at school, will find this a very desirable situation. It will be the aim of all concerned to give this Academy a high character. The Principal will be aided by accomplished and efficient Assistants.

Rates of tuition per term of 11½ weeks.

For the English branches,	$4 00
" Languages,	$5 50

Board in good families, including washing, $2 00 per week.

SIMON WHITNEY, } Sec'ry of the Board of Trustees.

May 12, 3t

SUMMER RETREAT AND FAMILY SCHOOL.

THE residence of the late Dea. J. SULLIVAN, (Germantown,) Quincy, will be open for the reception of Boarders the coming season.

The location is particularly favorable for the healthful recreation of children, or invalids seeking the benefits of sea air and bathing, without the excitements commonly connected with public watering places.—Several individuals, or a few small families can be accommodated. Engagements may be made immediately, and the rooms will be ready to be occupied from the *first of May till October*.

THE FAMILY BOARDING SCHOOL in operation there for several years past, will be continued for a limited number of children, who may receive instruction in Music, Drawing, Painting, and other common and higher branches, as formerly. Board for scholars, and instruction in English studies, $2 50 per week.—Additional charge for Music and other branches.

Daily communication with Boston by Stage and Railroad.

Information concerning the location, &c., may be obtained of Mrs. J. W. SULLIVAN, 23 Long Wharf; of Capt. T. V. SULLIVAN, 3 Sewall Place; and of Mr. WM. BLAKE, 47 Allen Street, Boston.

Application may be addressed to MISSES SULLIVAN, Quincy, Mass.

REFERENCES.

Rev. WILLIAM HAGUE, Dr. GEORGE C. SHATTUCK, Deac. S. G. SHIPLEY. } Boston.

Rev. WILLIAM ALLEN, Quincy. Dr. J. WILD, Braintree.

Germantown, April, 1849. 2tis june23

SMITH & MELVIN'S

FLAVORING EXTRACTS of Vanilla, Rose, Lemon, Bitter Almond or Peach, Orange, Nutmeg, &c., &c., for flavoring Ices, Jellies, Pies, Puddings, &c., prepared by ourselves in the best manner expressly for family use. Price 25 cents per bottle.

SMITH & MELVIN Apothecaries, Amory Hall, 325 Washington st., Boston.

june23

APOTHECARY. SMITH & MELVIN, 325 Washington street, under Amory Hall, continue to give particular attention to the *prescripts* of Physicians and the medical requisitions of families. Confining themselves as they do principally to the legitimate business of the apothecary or scientific and practical Pharmacy, and having unusual facilities for importing and selecting their medicines, customers may be assured of the purity and genuineness of every article dispensed at their establishment. june23

"THE ONLY ONE TO SUCCEED."

FROM one of the leading Booksellers in England—"WEBSTER'S QUARTO DICTIONARY IS THE ONLY ONE TO SUCCEED HERE." London, May, 1849.

"Our purpose is,—simply to recommend the present edition of it, (Webster's Quarto Dictionary) with its copious additions to the text, as a highly valuable publication. We hope that it will obtain a wide and profitable circulation."—North American Review, January, 1848.

["By a judge." I regard this book as the most successful effort—the best published American book up to this time.—James Brown, Esq., firm of Little & Brown of Boston, Feb. 1848.

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Published by G. & C. Merriam, Springfield, Mass., and for sale by all Booksellers. june23

DENTAL NOTICE. The personal attention of the subscriber, to the mechanical, surgical and curative departments of his profession, will be continued at his well known operating rooms, No. 266 Washington street, Boston, where those who are needing Dental operations of a high order, can obtain them upon honest and liberal terms. Whole and half sets of Mineral Teeth, perfect in their kind, will be furnished at various prices, and of different qualities, adapted to the mouth in the most easy and agreeable manner. Also, carious teeth filled with pure gold, on the most approved Parisian method, and warranted, where the tooth is constitutionally good, for twenty-five years.—Teeth and roots will also be removed without pain, under the influence of chloroform or ether, with perfect safety and satisfaction to the patent. Other dental operations of minor importance, will receive due attention; visitors to the city, for dental operations, are respectfully invited to call at the subscribers rooms and examine some beautiful specimens of work.

S. STOCKING, Dental Surgeon.

april28 6mis

CROSBY & NICHOLS, have just published, Memoirs of Rev. Dr Buckminster, and of his Son, Joseph Stevens Buckminster, by Mrs. Eliza B. Lee, 1 vol, 2 Portraits.

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REMOVAL.

CHANNING'S WORKS.

THE Subscriber, Publisher of Dr. Channing's Works, has removed to the Bookstore of J. H. Francis, 128 Washington st, corner of Water; directly underneath the Office formerly occupied by him, where may be obtained the above Works in 6 vols, handsomely printed and bound, wholesale and retail, for only $2 per copy. GEO. G. CHANNING.

feb24 1stf

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THE Subscriber is desirous of receiving into his Family a small number of Girls to educate. He proposes that they shall be under the immediate care of his wife, who will devote her whole time and attention to them, as regards both their intellectual and moral training.

Terms; $132 per annum.

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Framingham, May 26, 1849. 3tis7os

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may26 5tis A few steps from Washington st.

A CARD. The subscriber, having returned from Washington, begs leave to give notice to his friends and patients, (Congress having decided the Ether controversy in his favor) that he is now able to devote his attention to the various Operations in Dental Surgery, and *particularly* to the ADMINISTRATION OF ETHER.

Persons contemplating having Artificial Teeth inserted, are assured that nothing can surpass the excellence of his operations in this department.

W. T. G. MORTON, M. D.

march31 eoptf

WATERMAN'S PATENT VENTILATED REFRIGERATOR.

MY

POETRY.

For the Register.

THE STRUGGLE.

A mighty struggle in the world goes on,
A struggle not for wealth, or Time's vain toys;
But one in which the crown of Life is won,
And man inherits here eternal joys.
Not those who slumber, or who trifle here
Can win the prize that crowns that mighty strife;
But they whom active love doth onward cheer
To fill with noble deeds their fleeting life;
Who oft through suffering, oft through shades of death
Are called to pass, that they their crowns may win;
Oft only victors, with their dying breath,
Against the world-destroying power of Sin;
That still disputes Christ's triumph on the earth,
And claims as her's each soul of heavenly birth.

Salem, June 1849. J. V.

For the Register.

WOODLAND MEMORIES.

BY MRS. H. J. LEWIS.

Are not the old woods full of golden light
On this cool morning? Are the birds yet there?—
The thrifty bee?—the winds, with pinions light,
Lifting the tender leaves, so fresh and fair?

Oh! peaceful covert from the world afar!
No wave-tossed mariner on fretful sea
E'er looked more fondly to his guiding star,
Than I, with longing heart, now turn to thee!

The old, moss-covered rock is there my throne;
My realms replete with beauty and with song;
Envy and pride and strife are all unknown
Among the subjects that around me throng.

There would I sit and muse the summer day,
Content to look through Nature up to God;
Tracing His smile on clouds that float away,
His finger on the flower-besprinkled sod.

My soul goes forth from all that would enchain,
A tireless rover 'mid the grand and free;
And in the wood-paths where the light like rain
Drops through the leaves, I wander now with thee!

MISCELLANEOUS.

LONDON ANNIVERSARIES.

We are indebted to a friend for a few numbers of the Christian Times, containing reports of the proceedings of the May meetings in London. They opened with the Anniversary of the Church Missionary Society, in the large room of Exeter hall, at 10 o'clock, A. M. the Earl of Chichester presiding. It was regarded as "one of the most vast and numerous assemblies ever seen congregated on similar occasions within those walls." Among the speakers, were the Chairman, the Bishops of Norwich, Chichester, and Cashel, the Bishop elect to China, the Earl of Waldegrave, and several missionaries. The speeches of the dignitaries are not of a very superior order—and the editor of the Times conveys a pretty broad hint of it, and makes a very good suggestion. "It would seem desirable," he says, "in order to secure an effectual gathering of the clergy, that they might assuredly expect both an intellectual and a spiritual feast; too much should not be conceded, year after year, to rank and position. If clergymen from the country, of perhaps less note as to their standing, were called forward by previous intimation, something of a yet deeper and more valuable kind, as well as devotional, might be found to give a greater zest to the truly evangelical treat of this Society's annual meeting."

It was announced at this meeting that QUEEN VICTORIA had become a member of the Church Missionary Society—and this not as the act of a Queen in her official capacity, but as a Christian woman. This announcement produced great applause.

The SECRETARY, in his Report, presented the following financial view;—

"With respect to the finances, the committee say that the ordinary income of the society has not fallen below that of last year, notwithstanding the extraordinary efforts made to raise the jubilee fund. The amount of the general fund paid to the parent society is £86 767s. 5d.; the special fund £1,826 0s. 10d.; the bail fund, raised and expended on the missions, £9,410, 0s. 2d.; making a total of £101,003 8s. 5d. The first head of income out of which the general establishments of the missions are supported, exhibits a small advance upon last year. The expenditure out of the general mission fund during the year has amounted to £87,441, 8s. 2d., leaving a surplus of income over expenditure of £2,325 19s. 3d."

We add a few statistics representing the state of the missionary field:—

"In North India, the work has been steadily pursued by 28 ordained missionaries, 12 European or superior East India catechists and schoolmasters, and 240 native teachers. At Calcutta, the Bishop held a confirmation in October last, at which 160 persons were confirmed, 50 of them belonging to the Church Missionary Society.— . . The number of converts at Kishnagur is about 4,500; the communicants, 543. . . With respect to South India, the whole number of persons under instruction in Tinnevelly, at the beginning of 1848, was 25,528. The number at the beginning of the present year was only 23,373. It is satisfactory, however, to state, that the number of baptised converts has rather increased during the past year. The number of communicants is 2,634, being about the same as last year."

Among the missionaries who spoke was Rev. WILLIAM SMITH, of BENARES. His accounts of the influence of Christianity on the educated Heathens' mind, are most encouraging. We take the following extract:—

The last year I spent there was the most encouraging of all. I have had Brahmins kneeling down with me to the Lord Jesus, and six or seven adults have been baptised, so that with Benares it has indeed been a year of jubilee.—A man who lost his brother, to whom he was much attached, thus induced him to think of a future state, and he went to ask the Brahmins and the learned men what had become of him. "We don't know; as he has done here so will he be rewarded; he may be a dog, a cat, or a wild beast, for anything we know." Not being satisfied, he left his home, became what is called a "biraji," and renounced the world. He came afterwards to Benares, where he became acquainted with our catechist, who gave him a tract and ultimately sent him to me. I was convinced, from the tone of his voice, and his whole demeanor, that he was a right man. We sat down and began to discuss Hindooism, and I made him fully acquainted with Christianity.—I observed that a change had come over him, and that his heart was hardened, and I told him what I suspected. He said "You may say as much as you like against Hindooism, but one thing I am certain of, I will never leave a Brahma to embrace Christ." I said, "I am glad you have spoken your mind; we understand each other better now; take a new testament, go home and pray to God who made you, and believe that he will lead you to himself." I afterwards went upon a tour for a month, and on my return to Benares I was surprised to find this same man in the first of our assemblies.—He frequently met us at our places of worship, until at length he came to my house to speak to me. He said that he had spent a month in going from place to place to get his doubts solved. "At length," he said, "I went to the pundits in the Hindoo colleges, and laid my case before them. I told them I wanted more information than they gave me; they became angry and told me to recollect that they were Brahmins, the gods of the earth, and that what they said was equal to Scripture itself." "Now (he added) I find there is no salvation for a poor sinner in Hindooism, and I am as fully convinced that Christ is the only saviour. I have come therefore, to ask you to baptise me in the name of Christ." I kept about a month longer and then baptised him, and I have often heard him address the people in a way that would have affected the soul. He was blameless and harmless, a child of God in the midst of a crooked and perverse nation, amongst whom he shone as a light in a dark place. (Cheers.) It has however pleased God, who did all things according to the council of his own will, to take him away in the prime of life; but there is a soul in glory, the first fruits of this society. Another case is that of a young pundit, a learned man, who was baptised last year, after I had him two years under instruction; his case was a most interesting one, and earnestly would I entreat my friends to pray for him.—This is the translation which he himself addressed to the editor of a Benares newspaper, who had inserted an article on the occasion of his baptism, stating that he had gone mad because he had become a Christian.—

My compliments to the Editor of the *Banner* newspaper. In your number of the 23rd (March) either you yourself, or some other person, charge me with madness, in that I have embraced the religion of Jesus, which (religion) you esteem a beguiling and ruinous path. But this is sheer enmity and altogether false; for from your own statements (in former numbers) it is clear that I was earnestly engaged in examining the truth of this religion. . . . And this, indeed, is correct, that for a length of time I was so engaged; and in consequence of doubts still remaining on my mind, I was prevented (from embracing it). But God, who alone is the deliverer from the net of error, removed those doubts. Then I openly, for the remission of those sins, which, after the custom of my forefathers, I had committed in ignorance, gave myself up to God the Father, and the Lord Jesus Christ.

I now humbly make my petition to people of understanding, and beg them to judge as to the charge which you prefer against me, of having lost my reason when I became a Christian. From this (absurd charge) it appears that you know nothing about the matter. For this matter does not concern meats, and drinks, and other outward observances; but to embrace the religion of Jesus is, with the spirit and with humility to worship the one God, and by the grace of the Holy Spirit to obtain purity of heart, and for remission of sins to take refuge with the Saviour Christ, and to renounce all false ways. In these and such like spiritual excellencies consists the substitution of Christianity. Let wise men then, determine, whether to embrace it is foolishness, or wisdom. If it be foolishness, then blessed be such foolishness!

Now, as to my having renounced Hindooism (to embrace Christianity), let it be known, that I have not done this without inquiry; but having, by incontrovertible arguments, seen its falsehoods, I have renounced it. Thousands of their (so-called) Divine teachers have described God in a thousand (contradictory) ways; from which it is clear, that they knew nothing, at all about him: but each one, according to his understanding, wrote something in order to give himself a name. Now, what foolishness is this, to esteem such a compound of ignorance and unholiness a description of God. And, as to Krishnu being God, it is very plain that whoever wrote this account, knew nothing about the Divine attribute of holiness. As to the Puraus, they are full of nonsensical stories about the sun, and moon, and the earth. For instance, they state that, at an eclipse, Rahu eats up the sun and moon, and are ignorant that it is merely by the shadow of the earth or moon that an eclipse takes place. If any one, renouncing prejudice and a party spirit, will examine the matter, he will be convinced that Hindooism is the invention of men. May God have mercy upon all; and remove the veil of prejudice, in order that no one may, for the sake of this vain world, renounce truth, the enjoyment of which is for ever and ever! Yours obediently,
(Signed) NEHEMIAH NIL KANTH.

Mr. Smith's account of the benevolence of English Christians resident in India, must tend to quicken the disposition to give in those who remain at home—nor those in England only, but all to whom so praiseworthy an example is made known.

I would conclude by reminding you that Christians in India give liberally to the cause of the Lord. (Hear.) Since my residence at Benares, we have raised more than £10,000 from local sources. Think not that your money has built the places I have told you of. Our chapels in the city, the city school, a church, and our Christian villages, have all been raised from local sources, except £100, which was granted for the church. (Applause.) And here you have a proof, not only of the reality of Christianity in India—for those who are devoted to the Lord give, at least, one-tenth of their income—but you have also a proof of the reality of the work going on there. For the £10,000, and more, has been given by those who themselves have seen our work—have been with us to the city—have examined our schools—have seen out converts, and conversed with them. I know some who actually give all they receive except just what is necessary for their own subsistence—(hear)—and who are living there, in that trying and unhealthful climate, it may be with a frail body, in order to draw their full pay while they might retire home here on their pensions, solely that they may have more to give to him who gave himself for them. (Applause.) May God grant you all grace to go and do likewise.

The next missionary speaker was Rev. Mr. TOWNSEND, from ABEACONTA, Africa. He thus represents the feelings of Africans on the subject of the slave trade:—

It was an interesting question, how the slave trade was to be abolished; and it was an easy one too, if they rightly considered it, but a hard one if they did not. The African himself, however, could tell them how to do it. He said the white men practised it by giving their goods in exchange for slaves. He said, "They never come to us and say, Give us your cotton, indigo, and sugar in exchange; but they say, Give us slaves in exchange for our goods."—Thus whenever an African was told that a white man was desirous of extending lawful traffic, he said, "Why don't you extend it to our country? If you will sell us your goods for cotton instead of slaves, there will be an end of the traffic in slaves, and you will have the traffic in cotton in its place." On one occasion a chief took him (Mr. Townsend) to his field, where he saw that a large plot of ground had been recently planted, and on inquiring what he had been planting, the answer was "Ginger." 'And why have you planted ginger?" he asked. "That I might prove whether you tell me the truth or not, when you say the white man will buy ginger, instead of slaves." (Hear, hear.) The late Chief of Abeaconta has sent a letter to the Queen of England, in which he hoped that God might cause her Majesty to live forever. But the chief subject of that letter was a request that the slave trade might be abolished. He called upon the Queen of England to aid in the extirpation of the slave trade. He spoke of the wretched state of the country, and pointed to the Lagoons as the chief source of the traffic. He said, "They send us bribes and tempt us to carry on the slave trade;" and in the strongest language he said, "May the slave trade be annihilated." He also called upon the Queen to send forth persons to instruct the people in the arts and sciences. He said, "Send us persons to teach us how to make everything you make in your country; and let the laws of England become the laws of our land." (Hear, hear, and applause.) It was entirely through the instrumentality of the British cruisers on the African coast, that we had been able to carry on the missionary work in Abeaconta and Badagry. Time was when the slave-traders would have driven the missionaries from Badagry, and if they had not been able to appeal to the British cruisers for protection, they would never have heard of the Abeaconta mission.

DEATH OF DR. GLEN, IN PERSIA.

OROMIAH, (Persia) Feb. 15, 1849.

Messrs. Editors.—This venerable Scottish missionary, of whom I gave you some account, several months ago, died at *Tehran*, of dysentery, on the 12th ult., in the 72nd year of his age.

Dr. Wm. Glen, as I informed you at the time referred to, after having been a settled pastor, ten years, in his native land, went out as a missionary in 1817, at the age of forty, to *Astrakan*, where he labored faithfully seventeen years. In consequence of the embarrassment and suppression of Protestant missions, Dr. Glen was obliged to abandon his field and return to Scotland, in 1834. Leaving his numerous family in his native land, in 1837, he came to Persia, and spent several years here, engaged in translating the Old Testament into Persian,—a work which he had commenced while at *Astrakan*. In 1842, having completed the translation of the Old Testament, and repeatedly revised it, Dr. Glen returned to Scotland to print the work, and two years ago, having accomplished the object under his own supervision, leaving his family there again, he came to this country, accompanied by a son—a man in middle life—to superintend the distribution of the Holy Scriptures among Mohammedans, in the principal cities of Persia,—a work of great delicacy and difficulty, and attended with more or less danger,—and revise his translation of the Old Testament and *Martyn's translation of the New Testament*, for the benefit of future editions. And in this manner he was employed, at the capital of Persia, with almost the vigor and buoyancy of youth, when he was suddenly summoned to his rest and reward. [N. Y. Obs.

MARY HOWITT'S TRIBUTE TO THE HUTCHINSON FAMILY.

Band of young apostles,
Teaching love and truth,
Ye have come before us,
In your glorious youth,
Like a choir of angels,
Missioned from above,
To make our souls acknowledge
How beautiful is love!
Taint of earth I see not
In your clear eyes shine,
You to me resemble
Nature all divine;
Pure, seraphic creatures,
From some higher sphere,
Who, but for love and pity,
Never had been here,
Who, but for human fellowship, had never shed a tear!

Band of young apostles!
Such to me ye seem,
As I list your singing,
In a rapturous dream,
Now, with choral voices,
Like to birds in May,
Warbling in tumultuous joy,
That winter is away!
Now, like angels weeping
O'er a sinner's bier,
With their white wings folded,
And low voices clear;
Mourning for the sorrow,
Which sin has brought on earth;
Mourning that of pity,
Man has made such dearth;
Teaching to the callous world what a soul is worth!

Band of young apostles,
Teaching love and truth,
Onward go, high missioned,
In your glorious youth!
Onward go, God's blessing,
On your path alight;
Still lift your kindred voices,
As prophets of the right!
Onward go, undaunted,
Heralds of that day,
When all mankind are brothers,
And war has ceased to slay.
We have seen and loved you,
We have pressed your hand;
We have blessed you, and we bless
In you your native land!
Farewell! God's angel guide you, ye young and noble band!

THE ROOK.

Rev. James C. Richmond, now in England, and correspondent of the Christian Witness, thus describes the habits of this celebrated bird.

Then there is the rook. He is an unfailing attendant on the residences of the old gentry, I cannot tell why some people are disturbed by the cawing of the rooks, and fancy them to be melancholy birds. To me it is one of the most pleasing sounds in nature. But I am beyond measure delighted with their aristocratic pretensions. Among my own species I have no objection to men who are born in, if they are also fitted for, elevated stations, but am pleased to see the man and the money, the merit and the manor together. Pretensions to all four, when one is wanting, are indeed ridiculous.

But the taste of the rooks is delightful. Whenever, in England, you come near an old place, and your ears are saluted by the cawing of the rooks, you may be sure, without the possibility of a mistake, that "somebody" has been there. And the rook is not only one of the nobles of the land, choosing out his residence with a careful attention to its ancestral claims, but he is also fond of good company too; perhaps this is the chief reason why I like him so well. He is none of your hermits; but delights to see the company going and returning, the carriages driving to and fro, and the chimneys cheerfully smoking. It is in society that he thrives; and there he builds away at his nests, with sticks and grass, cemented with mud, on the highest tops of the old trees. But he likes a dead tree no better than a silent house; though I must confess that this may arise from the want of leaves to shelter him from the violent winds. Perhaps, too, he has learned from experience, that the dead branches of the high trees will be broken off, his family brought low; which he likes as little as his friend, the noble and wealthy proprietor of the park and mansion. Strange as it may appear, it is nevertheless true, that my favorite and sociable birds, when they find the dwelling deserted, begin to dislike their old home, and diminish in numbers from year to year. There are several examples of this kind, which I have taken the pains to inquire into. I feel strongly disposed to believe that not more is to be attributed to their freedom from disturbance in a fine old park, near a manorial residence, or to the high trees which they choose to build upon, and which are chiefly found in these old places; than to their love of society. I have heard of instances where they have nearly deserted the neighborhood of a mansion that had been closed for several years. In such cases their population is sadly diminished. But when the estate has passed into another family, and the place is again inhabited, they have returned to their old haunts, and this too, at the expense of being oftener shot at. They are something like some men in this matter. They soon forget their old for their more prosperous friends; and I must confess that their attachment seems stronger for the place, and the good things upon it, than for the individual people. They are more like cats than dogs; for they prefer the house to the inhabitants. I do not know that this cast of mind disagrees at all with what I stated in the beginning, namely, that my rooks were all aristocrats. I think that even the nobility themselves care quite as much for England, as they do for Englishmen.

But I must not forget some blameworthy propensities of my rooks which do not quite merit the character, for grave and experienced wisdom, that has been thereby obtained for them. A good natured writer observed that a pair of rooks separated themselves from the rest, and built their nest upon a high tree, below an overhanging cliff. He says, the older and wiser birds, observing the impending danger, would not suffer the young and imprudent members of the colony to incur so great a risk, and therefore constantly tore the nest to pieces, that they might dissuade the thoughtless builders from so rash an enterprise! Alas! for the character of my aristocratic birds! They are the most arrant thieves in all the kingdom—of ornithology. When they are building their lofty dome-like palaces reversed, one of the heads of the family is obliged to remain at home while the other goes abroad, otherwise the neighboring barons, like the old feudal lords, will attack their castle and tear it to pieces, for the sake of the materials, out of which they do not scruple to construct their own tree-high domicils. Thus, at Rome, some of the finest palaces of the nobles were built from the blocks of stone which the ruins of the colosseum more readily furnished than the distant and laborious quarry.

THE EARTH AND MAN:

LECTURES ON COMPARATIVE PHYSICAL GEOGRAPHY.
in its relation to the History of Mankind,
BY PROF. A. GUIZOT.

Translated by Prof. C. C. Felton, Cambridge, elegantly illustrated—price $1 25.

"These lectures form one of the most valuable contributions to geographical science that has ever been published in this country. They invest the study of geography with an interest which will, we doubt not, surprise and delight many. They will open an entire new world to most readers; and will be found an invaluable aid to the teacher and student of geography." [Evening Traveller.

"The subject, although a new one to most minds, is full of interest. They are admirably adapted to the beginner in this department of physical science, as well as to the riper scholar." [Puritan Recorder.

"The author has a high name among the *savans* of Europe, and the present work fully justifies his claim to it. It is thorough, elaborate and deeply philosophical." [Albany Argus.

"We venture to pronounce this one of the most interesting and instructive books which have come from the American press for many a month. The science of which it treats is comparatively of recent origin, but it is of great importance, not only on account of its connections with other branches of knowledge, but for its bearing upon many of the interests of society. In these lectures it is relieved of statistical details, and presented ogly in its grandest features. It thus not only places before us most instructive facts relating to the condition of the earth, but also awakens within us a stronger sympathy with the beings that inhabit it, and a profounder reverence for the beneficent Creator who formed it, and of whose character it is a manifestation and expression. They abound with the richest interest and instruction to every intelligent reader, and especially fitted to awaken enthusiasm and delight in all who are devoted to the study either of natural science or the history of mankind." [Providence Journal.

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"Geography is here presented under a new and attentractive phase; it is no longer a dry description of the features of the earth's surface. The influence of soil, scenery and climate upon character, has not yet received the consideration due to it from historians and philosophers. In the volume before us the profound investigations of Humboldt, Ritter and others in Physical Geography, are presented in a popular form, and with the clearness and vivacity so characteristic of French treatises on science. The work should be introduced into our higher schools." [Independent, New York.

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